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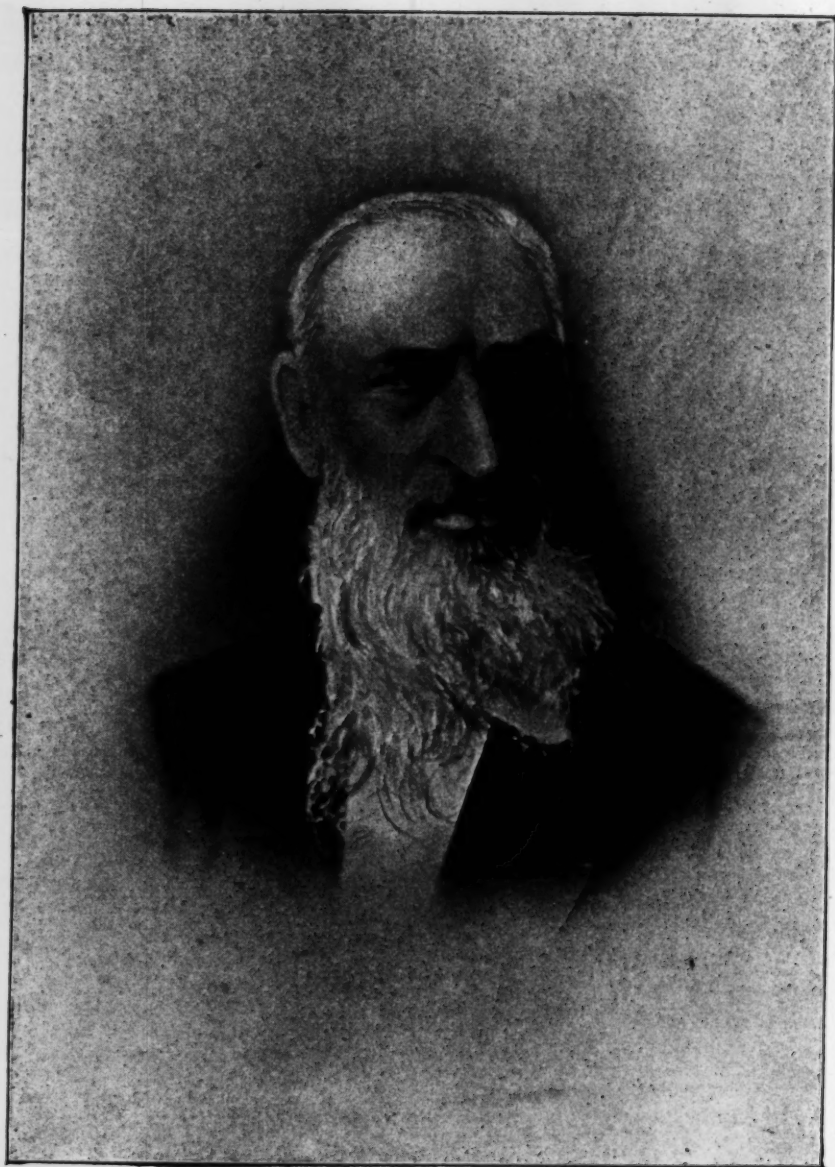
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REV. ALEXANDER WILLIAMSON, LL.D.

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXII. No. 2. FEBRUARY, 1901. { \$3.50 per annum, post-
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In Memoriam of Rev. Alexander Williamson, LL.D.

BY REV. TIMOTHY RICHARD.

 WING to the absence of Dr. Williamson's daughter from China for a number of years we have not been able to get the facts of Dr. Williamson's early life till her return. This explains the lateness of the appearance of the article.

BRIEF OUTLINE OF THE MAIN FACTS IN HIS LIFE.

[Kindly supplied by his gifted daughter, Mrs. PAUL KING.]

Alexander Williamson was born at Falkirk, Scotland, on December 5th, 1829. He was the eldest of seven sons (one of whom died in infancy) and was a strong lively boy, "quick at his books." After the usual schooling, he began life, as a youth, in business, but soon gave that up to enter Glasgow University in 1849 or 1850. He was a successful student, and won considerable distinction, carrying off the First Prize for Greek of his year.

From early boyish days he had a "call" to mission work (in China, I believe), and after taking his B.A. degree, he devoted himself to preparing for his chosen career. He was ordained in the beginning of 1855, after being accepted as a candidate for China by the Board of the London Missionary Society. He married in April, 1855, Isabella, fourth surviving daughter of John Dougall, of Busby, whose heart was equally set upon mission work in China.

They sailed for Shanghai in May, 1855, on board the ship *Hamilla Mitchell*, accompanied by Mr. and Mrs. Griffith John, of whom the former (now Dr. John, of Hankow) is the sole survivor. They all arrived safely at Shanghai late in September, and were met and kindly welcomed by the Rev. William Muirhead, of Shanghai, whose jubilee was celebrated in 1897. The venerable Dr.

Medhurst was then head of the London Mission, and Dr. Lockhart was (I believe) its medical missionary.

The young missionary, fresh from habits of hard work acquired at Glasgow College, took up both the study of the language and mission work with great ardour. With his young wife, he had the honour of being among the first missionaries to go up-country to work, an honour he acquired at the expense of some friction with the British authorities. His zeal ate him up, and after a feverish strain of two years, or so, he paid the penalty by breaking down completely, and it was thought fatally. The crash came at Bing-oo*, and he was brought back to Shanghai in a native boat, apparently dying. He rallied sufficiently, however, to return home to Scotland in December, 1857, and the sea voyage helped to restore him; but several years passed before he regained even a small measure of the robust health and overflowing energy of his youth, and to the end of his life he never entirely got over the effects of this severe illness.

His love of China and of mission work never faltered during the difficult years which followed his return home, broken in health. He had many disappointments and trials of his faith until 1863, when the way was opened out to him to go back to China, this time as agent for the National Bible Society of Scotland, with headquarters at Chefoo. While he was detained in Scotland, two of his brothers followed his example and offered themselves for mission work. The elder, Henry, went to Jamaica, and later to South Africa, where he laboured until his health failed, and he reached home again only to die. The younger, James, journeyed out in the same ship with Alexander in 1863 to work in Tientsin as a member of the London Mission.

Bible Society work entailed long journeys, which he made from Toong-shin as a centre, a village near the treaty port of Chefoo. During his nearly six years' sojourn in China, from January 1864 to the end of 1869, he travelled far and wide, selling Scriptures and preaching the gospel, and going over much ground new to Protestant missions. In most cases he went alone and, no doubt, incurred a certain amount of both hardship and danger. He was too much absorbed in the work to think about personal risk, and firmly believed he would be protected while doing his duty. In this spirit, for instance, he forced his way into Wei-hien on his first visit, through two lines of soldiers drawn up to exclude him. He was a very tall man, of unusual appearance, which struck a kind of awe into the Chinese.

In August, 1869, his brother James was murdered near Tientsin. Shortly after his brother's death he went home on furlough,

* Some fifty miles S. W. of Shanghai.

leaving China in November, 1869. While at home he published *Journeys in North China*, and also gave lectures and addresses on China. In 1871 the University of Glasgow conferred on him the degree of Doctor of Laws (LL.D.), and at the end of the year he returned to Chefoo to inaugurate and take charge of a station for the (Scottish) United Presbyterian Mission, in addition to his Bible work. In the former he was associated with the Rev. John Macintyre and Dr. W. A. Henderson; and in the latter with Messrs. Robert Lilley and W. H. Murray, who has since been ordained and is now in Peking, where his work for the blind is well known.

Dr. Williamson stayed in China a little over eight years on this occasion, from the end of 1871 until the beginning of 1880. The events of these years were journeys in 1873 and 1874; the failure of Mrs. Williamson's health and her return home in 1876; the famine in 1877, and in the same year the first General Missionary Conference at Shanghai. He wrote several books in Chinese during this period, and contributed to Dr. Young J. Allen's paper, the *Wan Kwoh Kung Pao*.

In 1880 he went home for a short holiday, and came out again for two years. In May, 1883, he visited Scotland for the last time, not leaving it until September, 1885. It was during this time that he worked up and helped to found the *Book and Tract Society* for China, which he afterwards developed in 1887 into the *Society for the Diffusion of Christian and General Knowledge among the Chinese*.

Once more, after thirty years' interval, he took up his quarters in Shanghai. He spent the summer months in Chefoo, and here, in August, 1886, his wife died, in whom he lost the thirty-one years' partner of his life and work. He survived her almost exactly four years, and during the remainder of his days was greatly engaged over the Diffusion Society, and was also deeply interested in the second General Missionary Conference, held at Shanghai in May, 1890. It is possible he overtaxed his strength, for he died three months later at Chefoo, after a short illness. In spite of his venerable aspect, which seemed that of a man nearly fourscore, he was only sixty at the time of his death.

He never wavered in his love for China, and through life cherished high hopes of both the land and its people. The country, from its size and natural wealth—especially mineral—he held to be one of the most important in the world, and in many ways he had a great opinion of the Chinese, believing earnestly that when the leaven of Christ's gospel had done its gracious work, the millions of this vast and ancient empire would rise to an honourable position among the great nations of the earth, and triumphantly show forth the glory of God.

ALEXANDER WILLIAMSON'S SUMMARY OF DATES.

- Born—December 5th, 1829.
 Went to College—1849 or 1850.
 Ordained—early in 1855.
 Married—April, 1855.
 Sailed for China—May, 1855.
 Arrived at Shanghai—September, 1855.
 Broke down and was invalided home—December, 1857.
 Returned to China—December, 1863.
 Worked in Chefoo and journeyed for Bible Society—1864 to 1869.
 Returned to Scotland—November, 1869.
 Published *Journeys in North China*—1870.
 Received LL.D. degree from Glasgow University—1871.
 Returned to China, as joint member of U. P. Mission and the National Bible Society—1871.
 Published *Life of Christ* and other works, between 1871 and 1880.
 First General Missionary Conference—1877.
 Went home on short leave—1880.
 Back in Chefoo—January, 1881.
 Went home again—March, 1883.
 Remained at home working at the *Book and Tract Society*—from 1883 to September, 1885—which he united with the *Diffusion Society* in 1887.
 Arrived at Shanghai—November, 1885.
 Went north to Chefoo, Peking, etc.—April or May, 1886.
 Death of Mrs. Williamson—August, 1886.
 Second General Missionary Conference at Shanghai—May, 1890.
 Death, aged sixty—August, 1890.
 Further information about 1855-57 could be got from Drs. Edkins and John; and about the years from 1864 to 1869 from Dr. Corbett, Chefoo, and Mr. Lees, Tientsin. From 1871 on to the end, Mr. Richard would know *as much* as anyone."

So much from the pen of his only daughter.

It was the great privilege of the writer to have known Dr. Williamson intimately in the early seventies in Chefoo, and the friendship formed then lasted till his death in 1890.

Dr. Williamson was a very remarkable man; one of the tallest men in China and broad in proportion. Once seen it was impossible to forget his striking personality. In intellect he stood also among the giants in China. Within two years after his arrival in China he translated a book on botany.

At the weekly meetings held during the winter months in Chefoo there were few in which he did not make some remarks.

But no matter how often he spoke he rarely ever repeated himself. He always stimulated by fresh thoughts on the problems before us ; so that it was a liberal education to listen to his remarks. The great problems which occupied the attention of the leading thinkers of the age, such as Tyndal, Spencer, Darwin, Huxley, Wallace, Weisman, were the problems that occupied his attention too. The newest books of these men always adorned his tables. Nor were his studies confined to Western thought, his remarks showed that he was also conversant with the thoughts of the leading Chinese authors.

He had grand conceptions of Christianity. It was with him not some fetish tradition handed down by the fathers in such a shape that he dared not change its outward expression to meet new conditions. He dived deep into the philosophy of the Christian religion. He saw it to be the pre-eminent cure for all the ills of the human race and he showed how it met the need of all men in infinite ways. As he pondered over the adoption of Christianity by the Chinese, he saw rising up before him a wonderful race, second to none in the future development of mankind.

He had also a "grand" (to use a frequent adjective of his) conception of the Providence of God in nature, in history, and in the solidarity of all classes and of all the human race. We stand or fall together. One loves to linger over his grand personality and his grand ideas, but our space is limited. His life might be viewed in three aspects, viz., as a traveller, as a student, and as a practical man.

As a traveller he went over all North China and made excursions into Manchuria and Mongolia—a considerable enterprise in those days when he was one of the pioneers in all these parts. During that time he had opportunity of studying the immense natural resources of the country and how poorly the people developed them, and his *Travels in North China* was a distinct gain to our knowledge.

As a student he took a keen interest in almost every branch of science—geology, astronomy, chemistry, physiology, medicine, philosophy, and comparative religion were all laid under tribute in the different books he wrote.

As a practical man he was the means of pushing on mission work in various ways. He advocated medical and educational work in common with all the leading missionaries, but he took the lead in some lines. He strongly urged the U. P. Mission, of which he was the first missionary in China, to have a strong mission in N. China. To-day the Scotch and Irish Presbyterians occupy the whole of Manchuria and are among the most successful missions in the whole empire. As an agent of the Bible Society he strongly urged the necessity of adding brief explanatory notes to the Bible in order to make it intelligible to the general reader. After much opposition

for many years the battle was at last won, to the greatly increased usefulness of Bible Societies in China. In 1877 he became the Secretary of the *School and Text Book Series*. Largely through his instrumentality this committee, on which were Dr. Mateer and Dr. Fryer and other eminent educationalists, a fine list of text-books was prepared in Chinese by the leading educationalists. Maps, diagrams, etc., of great usefulness were also procured, which are still of great use to the Educational Association of China. In connection with the *School and Text Book Series* he founded the *Book and Tract Society* in Scotland in December, 1884. But in 1887 he founded the *Society for the Diffusion of Christian and General Knowledge among the Chinese* as the representative of the *Book and Tract Society* of Scotland. In connection with this idea of furnishing general knowledge he published valuable articles in the *Wan Kuoh Kung Pao*. He published several valuable books in Chinese, such as *Natural Theology* (which was reprinted and used as a text-book in Japan.) *Life of Christ*, *Ancient Religions*, *What a Nation Needs*, the *Influence of Christianity*.

All these books deal with questions which are of extreme interest to every intelligent Chinaman. Thus though our esteemed friend passed away ten years ago there remain enduring monuments of his great service to the mission cause in China in many lines. There was an inspiration given through his writings in the *Missionary Recorder* and in those in the *Records of the General Missionary Conferences* of 1877 and 1890. But very strikingly are we indebted to him for the explanatory notes added to the Bible, for the *School and Text Book Series*, for the *Society for the Diffusion of Christian and General Knowledge among the Chinese*, as well as for his Chinese books which still circulate widely among the Chinese.

SCHOLARSHIP IN MISSIONARIES.—There has been lately in India a renewed interest in studying the life, character and work of Henry Martyn. The feature brought to prominence is his zeal for the translation of the Scriptures. About the year 1808, he mentions eighteen languages of which he has grammars or dictionaries, or both, and he writes for more. Henry Martyn, with the aid of Mirza Fitrut translated the New Testament into the great Urdu or Hindustani language and the work passed immediately into use. Then William Bowley, a man of mixed extraction, born and reared in the country and familiar with the speech of the people, took the book and brought it down to pure village Hindi, within the reach of the peasant class. Furthermore, years after the death of Martyn, it was found that, by the aid of Mirza Fitrut, he had also made almost an entire version of the Old Testament, and left it behind on his departure from India in 1811. The scholarship of this ardent young man, it is conceded, lies at the basis of all later study and revision, resulting in the complete and satisfactory production of the Urdu or Hindustani Bible for eighty millions of India's people.

*The Meaning of the Word 神.**

BY REV. C. W. MATEER, D.D., LL.D.

INTRODUCTION.

THE question concerning the terms for God and Spirit in Chinese has two distinct aspects, the one theological, the other philological. The theological aspect has chiefly to do with the term *Shangti* 上帝, and turns on the question whether or not its use involves any complication with idolatry. The philological aspect has chiefly to do with the term *Shén* 神, and turns on the question whether it means *god*, or *spirit*. The object of the present essay is to discuss the latter question, and, if possible, contribute the data which may lead to its settlement.

The protracted discussions of past years may be regarded as clearly showing two things. First, that either the word *god*, or the word *spirit*, is wanting in the Chinese language. If words for each of these ideas existed ready to hand, it is not credible that so intelligent a body of men as are the Protestant missionaries in China, should have failed to discover them. Or, secondly, the term *Shén* 神 must have something anomalous about it, that it has thus puzzled the whole body of missionaries for so many years. Missionaries have gone to nearly every heathen nation on the face of the earth, and have used the languages of these nations to teach them Christianity and to translate the Bible, but nowhere, save in China, have they found any serious difficulty in deciding on the proper word to use for God. The word *Shén* doubtless means either *god* or *spirit*. The question is, which does it mean? It is in the highest degree improbable that it means both *god* and *spirit*, in the true and proper sense of these words. It has been said that in some of the barbarous languages of the South Sea Islands the same word is used in both these senses. Whether or not this be strictly true, is an open question. But in a cultivated language like the Chinese, such an anomaly is scarcely credible. Such a usage could not exist

* This essay, the first part of which is printed herewith, was begun over a score of years ago; the subject being suggested by the discussions then going on. The work was kept in hand, as time offered, for a number of years. An extensive search was made in Chinese literature, and over thirteen thousand illustrations of the use of *Shén* were collated and indexed. The pressure of other duties compelled the author to lay the work aside uncompleted, and so it has remained until this time. The essay is not written in a controversial spirit, but rather to determine if possible by an exhaustive examination of its uses, the real meaning of the word *Shén*. The spirit of controversy has happily subsided, but the need of information and investigation has not ceased. Being precluded by circumstances from carrying the essay to completion at the present time, the author has yielded to the repeated requests of the editor to have it printed in its present form in the *RECORDER*, hoping, if life be spared, to complete and publish it by and by in a different form.

without the one word becoming, in fact, two distinct words. There is no evidence, however, that the word *Shén* has two distinct and independent senses. It is not read in two ways, as are many words with double meanings, nor do Chinese dictionaries classify its meanings under two heads. Even if it had these two meanings, it would be necessary to decide which is the primary and more natural one, and adopt it in Christian usage. Christianity cannot use one word for both these ideas. The attempt to do this would lead to endless confusion and embarrassment, both in translating the Bible and in teaching its doctrines. How in this case could we express such fundamental ideas as "God is a Spirit," or "the Spirit of God," etc.? Christianity must have *both* these words and have them in such form that they can be clearly distinguished.

The great obstacle to union in the use of the terms for God and Spirit, is the different views taken of the meanings of the word *Shén*. The presence of this term in any proposed basis of agreement is fatal to its success. One man understands it to mean God, and so uses it, and another understands it to mean spirit, and so uses it. Between these there can be no accommodation, for no man is willing to use a word in a sense which he does not believe it possesses, and which is, at the same time, inconsistent with the sense which he believes it *does* possess. Neither can any basis of agreement exclude this term, for manifestly it is the most conspicuous and important word in the religious vocabulary of the Chinese, and as such can by no means be entirely rejected.

Much has been said, from time to time, as to whether the term *Shén* can be "Christianized for God." This, however, is not the fundamental aspect of the question. The first thing to consider is, does *Shén* mean god, or does it not? If it does not, then why talk of Christianizing it for God? If it does mean god, and is *the* word of the language which conveys the idea of divinity, then why should there be any serious question as to the possibility or propriety of Christianizing it. It is indeed true that *Shén* is somewhat handicapped by the fact that the Chinese language has no regular plural form, or any article by which the one can be distinguished from the many. The difficulty, however, does not lie in the meaning of the word, but in the imperfection of the language—a difficulty that is much more felt by foreigners than by Chinese. I cannot but regard it as a matter of the very highest importance that in giving Christianity to the Chinese, we should designate the true God by that word in their language which means god. And being profoundly convinced that *Shén* conveys to the Chinese mind the same fundamental idea that *theos* did to the Greeks, and *deus* to the Romans, and that god did to our own heathen ancestors, I have felt

constrained to lay before the public the results of an exhaustive examination of the term *Shén*.

DEFINITION OF TERMS.

The question concerning the meaning of the term *Shén* lies between the words *god* and *spirit*.^{*} It is therefore of prime importance that we keep clearly in mind what is meant by each of these words. The two words, God and Spirit, are closely connected. All nations have believed their gods to be spirits, not necessarily spirits without bodies. Hence to all objects of worship the two terms are equally applicable, and on this account their meanings are liable to be confused. Let us then both *define* and *distinguish* them. It should first be noted, however, that since the dawn of Chinese history, when *Shun* upon ascending the throne offered sacrifices to "the Supreme Ruler, to the powers of nature, and to the hundred *Shén*," the Chinese have been *polytheists*; hence it is vain to expect that their word "God" should answer to the Christian and monotheistic word God; and in point of fact no one has ever maintained this concerning the word *Shén*. We are therefore quite justified in taking, not the definition of the Christian word God, but rather the ground idea of divinity as it exists in the minds of polytheists, and which is common to all heathen nations.

The fundamental idea of divinity is that of *an intelligent being having superhuman power over nature and authority to reward and punish men*, and who is therefore regarded as a proper object of religious worship. In general, any being who is worshipped is a god.

The fundamental idea of spirit, or a spirit, is that of *an intelligent being without form or bodily shape*. Christianity has defined a spirit to be immaterial, but heathenism has never advanced further than invisibility, or the absence of bodily form.[†] Spirits have indeed other attributes, differing in different cases, such as power, wisdom, knowledge, goodness, wickedness, immortality, etc. Such attributes, however, are accidental, not fundamental and distinctive, as are those of *intelligence* and *invisibility*.

Comparing the two words we see that *god* expresses rank in the scale of existence, while *spirit* expresses the mode of existence;

^{*} The fact stated is sufficiently evidenced by the published writings of the leaders of both sides in the discussions of former years. Bishop Boone, in his essays, maintained that *Shén* meant God properly and generically, and Bishop Russell and Dr. Happer followed in the same line. On the other hand, Dr. Legge and Dr. Medhurst contended that *Shén* meant spirit properly and generically, and uniformly so rendered it in their translations from Chinese into English. Later, Dr. Chalmers, in his "Questions of Terms, etc.," undertakes to show that *Shén* corresponds with the English word *spirit* throughout almost the whole range of its uses.

[†] In giving this definition, I am not to be understood as either affirming or denying that the Chinese have in their language a generic word for spirit. I am here simply defining the word spirit as it is understood in a language which has this generic idea, and which idea it has been contended the word *Shén* contains.

to be a *god*, is to have certain prerogatives and powers; to be a *spirit*, is to have intelligence without visible form. Metaphorical and figurative senses have not been included in the above definitions, because the question turns primarily on the words *god* and *spirit*, used *generically*, of living beings. The figurative sense of a word is secondary, and depends on the primary sense. It may throw light on the word indirectly, but is not to be included as a part of the primary meaning. For the correctness of these definitions and distinctions, appeal is made to general usage, and to the authority of lexicographers and writers on theology and history. According to its common acceptation, the word *god* has in it two primary ideas, and a third proceeding necessarily from them. The primary ideas are power over nature and authority over men; and that which proceeds from these, and is based upon them, is worship. History shows that all heathen nations have attributed to their gods superhuman power over nature, regarding them as able to send thunder and lightning, wind and rain, to overturn mountains, cause light and darkness, famine and fruitful seasons, etc. They have also regarded them as the judges of men's actions, having authority to bestow rewards and punishments, happiness and misery. And beings supposed to have these attributes, all heathen nations have called gods, and have worshipped. *A worshipped being* is a correct, though not an exhaustive, definition of a god, for men will not worship a being who is not supposed to be able to grant the petitions they offer. Webster's definition fully accords with these ideas, viz.: "An object of worship, a being conceived of as possessing divine power, and to be propitiated by sacrifices, worship, etc." He also defines polytheism as "the doctrine of a plurality of gods, or invisible beings superior to men, and having an agency in the government of the world." Cudworth in his *Intellectual System*, defines god, according to the sense of pagan theists, to be "An understanding being, superior to men, not originally derived from senseless matter, and looked on as an object for men's religious worship." Mosheim says: "In my opinion he alone believes in a plurality of gods, who not only admits the existence of many beings more powerful, more noble, and more excellent than mankind, but inculcates that men ought to pay a certain homage and offer sacrifices to these beings." These authorities fully sustain the correctness of the definition given above.

The word *spirit* in its literal and personal sense includes three ideas: first, life; second, intelligence; and third, invisibility. These three things are essential—*these and no more*. Any invisible intelligent living being is a spirit. Webster defines spirit as "Life, or living substance, considered independently of corporeal existence;

an intelligence conceived of apart from any physical organization or embodiment."*

Johnston, quoting Locke, defines spirit as "an immaterial substance, an intellectual being." Our Saviour gives expression to the universal consciousness of mankind when he says, "A spirit hath not flesh and bones as ye see me have." Spirit is often used of the human soul. Two of Webster's definitions refer to this use. It does not follow, however, that soul and spirit are synonymous terms. The one is specific, the other generic. A soul is *human* spirit. Webster also gives a number of metaphorical and figurative senses to the word spirit. These, however, do not directly concern the present question, which is not whether certain metaphorical uses of the word spirit in English do or do not correspond to certain metaphorical uses of the word *Shên* in Chinese, but whether the primary and generic sense of the word *Shên* corresponds to the primary and generic sense of the word spirit. It should be specially noted that the word spirit is strictly generic and simple, as is the Christian use of its Greek and Latin prototypes *pneuma* and *spiritus*. It means simply a *living, invisible intelligence, and nothing more*. It predicates nothing of moral character. A spirit may be good or bad, and be none the less a spirit. It predicates nothing of power. A spirit may be weak and impotent, or it may be almighty, and be none the less a spirit. It predicates nothing of rank or dignity. A spirit may be the highest living being in the universe, or the lowest, and be none the less a spirit. Spirit has in it the idea of intelligence, but it predicates nothing of the *degree* of that intelligence. The lowest degree of intelligence satisfies the demands of the word spirit just as well as the highest. Hence it is that although gods, angels, devils, and the souls of men and beasts are all spirits, yet neither god, angel, devil, nor soul, can by any proper use of language be said to mean *spirit*. All will allow, I think, that the above authorities and analysis fully sustain the definition given of the term spirit.

CHINESE AUTHORITIES.

The authority in this investigation is the whole literature and language of the Chinese people. The question being the meaning of a word, no preference should be given to one book over another. Religion, philosophy, history, poetry, and fiction, are all of equal authority. I say *language* as well as literature, for there is no

*Originally the word spirit meant simply breath, and its use to signify a living being is, strictly speaking, a metaphor. This original sense is now almost or quite obsolete in English. The metaphorical or derived sense has quite taken its place, and become, in fact, the proper and literal meaning, inasmuch that a considerable number of new metaphorical senses are built upon it as a primary. On this account, I have not noted Webster's first two definitions, which refer to the original literal meaning.

reason why the language of common life, especially the proverbs and popular sayings of the people, should not be just as good authority, on such a question as this, as the purest classic. In fact, if we consider the nature of the inquiry, there is good reason to assume that the common usage of the people is of *more* weight than the abstractions of philosophers; the spontaneous language of ordinary life, than the artificial *Wên-li* of the classics. If there be any word which belongs to the people, it is the word *god*. I shall, therefore, feel free to cite as pertinent to this question every kind and class of Chinese literature, together with well known proverbs and common sayings of the people.

DIVISION OF THE SUBJECT.

CLASSIFICATION OF USES OF THE WORD SHÊN.

In order to get a satisfactory view of the meaning of the word now under consideration, it will be necessary to classify its uses and examine them separately in order. It will be found that it has the *three* following uses, which form a classification at once natural and comprehensive.

I. *It is used in a personal sense of the numerous invisible beings worshipped by the Chinese.*

II. *It is used in an impersonal sense of the divine soul or mind of the universe.*

III. *It is used in a semi-personal sense of the souls of men and beasts.*

Of these three, the first is the original and primary sense; the other two are derivative and secondary. Besides these there are a number of metaphorical and figurative senses, all of which are based upon, and derive their significance from, one or other of these.

I propose to consider these three senses in order.

I.

SHÊN USED OF INVISIBLE BEINGS.

In determining the meaning of *Shên*, its use as applied to invisible beings is of prime importance. Upon it the question of meaning *really* turns. The other uses have a relative importance, and are essential to a full discussion of the meaning of the word, but in *this* usage lies the primary idea of the word, which virtually involves and carries with it all secondary ideas. On this account, I propose to give special attention to this first division, and shall ask the reader's indulgence while I draw out in detail the superabundant proof that *Shên*, when applied to invisible personal beings, means *god* and not *spirit*. It is not felt that all, or even half of the following proofs are really *needed* to establish this position; but, because the

opposite opinion has been supported by influential names, and many have strong preconceived ideas which are hard to overcome, I have thought it worth while to draw out all these different proofs in order to show how various and abundant is the evidence at command. The whole question lies between the words *god* and *spirit*, and I propose to conduct the examination with this idea distinctly in view. Both words have been carefully defined, and to these definitions I shall strive to adhere.

I. WORSHIP.

That Shên means god and not spirit, is shown by the fact that it is the common term by which the various beings worshipped by the Chinese are known, and is the only word in the language which classifies them as such.

That all the gods which the Chinese worship are, in a general way, called *Shên*, is a fact patent to all who are acquainted with their religious language and ideas. It is fully as comprehensive in this respect as was *theos* in Greek, or *deus* in Latin. The Greeks had demons, and nymphs, and satyrs, and furies, to all of which, upon occasion, the term *theos* was applied. The Romans had fauns, and muses, and furies, to all of which the term *deus* was applied. The Chinese have *Ti* (帝) and *Ch'i* (祇) and *Kwei* (鬼) and *Fu* (佛), all of which they worship, and to all of which, upon occasion, the term *Shên* is applied. The proof that all these classes of worshipped beings are called *Shên* is so abundant in Chinese books, and in the common usage of the language, that it would scarcely be necessary to set it forth were it not that the fact has at various times been called in question, or at least it has been denied that the occasion of applying to them the term *Shên* was the occasion of worshipping them.

In Chinese books the common and often recurring classification of the gods whose worship is a part of the state ritual, is *T'ien Shên* (天神), *Ti Ch'i* (地祇), and *Jên Kwei* (人鬼). This classification is held by the Chinese to be exhaustive of all worshipped beings. The correlated terms *T'ien Shên* and *Ti Ch'i* are sometimes used in the singular, and are then equivalent to *heaven*,—*god*, and *earth-god*, or *goddess*. At other times they are used in the plural, and are then equivalent to the *gods of heaven* and the *gods or goddesses of earth*. The proper rendering of *Ch'i* is no doubt *goddess*. The Chinese have no masculine or feminine terminations. They express the feminine either by using a different word or by prefixing the qualifying term *Mu* (母) for animals, or *Nü* (女) for persons. We never, however, find in the state ritual such a combination as 女神, nor is it found in other books save as applied

occasionally to deified women. Add to this the well-known fact that the Chinese universally represent heaven as male, and earth as female, and it will be seen that *Ch'i* evidently means goddess. This fact is of itself enough to show its relationship to the word *Shên*. A woman is as much human as a man, and a goddess is as much divine as a god. The Chinese dictionary in defining the *Ch'i* says that they are *earth gods* (地神), and still more conclusively the ritual addresses the earth goddess as *Shên*, and speaks of her divine (*Shên*) seat or throne.

The *Jên Kwei* (人鬼) are the souls of deified men,—ancestors, heroes, etc. The term is generic, indicating their origin, but not implying that they are to be worshipped. Hence in the ritual, when the form of worshipping them is prescribed, they are never called *Kwei* (鬼), but always *Shên*. The tablet or altar in front of which the worship is offered, is uniformly spoken of as *Shên Wei* (神位). The term *Kwei Wei* (鬼位) is not found in a single instance in the whole ritual, and I do not think it can be found in any Chinese book, tablet or inscription, for the reason that a *Kwei* is not worthy to sit on a throne, and is not regarded as a proper object of worship. I venture the assertion that there is no temple in China, no matter how insignificant, in which the god who fills the middle seat is spoken of and addressed as a *Kwei*. Even though in other circumstances a *Kwei*, yet *here* he is a *Shên*. The *Kwei*, as a class of individual beings, are inferior; they are servants. In one point of view, they are untitled or uncanonized souls; in another, they are constables and messengers to the *Shên*, and as such they are sometimes propitiated, and their good offices sought as are those of underlings in a *Yamên*. Paper money and incense are burned at certain seasons to the wandering *Kwei* who have no posterity, or have had no burial; but no prostrations are made nor prayers offered. The burning is not properly worship, but simply by way of deprecation and charity. It has sometimes been asserted that the general class of *Shên* does not include *Shangte* (上帝), save in so far as the word *Shên* means spirit; that as a class of worshipped beings, the *Shên* constitute an inferior order. This idea is based chiefly upon the numerous passages in which *Shangte* is first mentioned, and then the hundred gods (百神), or some similar term. From this it is inferred that *Shangte* is different from the *Shên*, the latter forming a lower class. It should be observed, however, that the conclusion does not follow from the premises. The term hundred gods (百神) is nothing more than a convenient collective term for the other beings worshipped at the great sacrifices. They are, of course, inferior to *Shangte* in rank, because *Shangte* is the highest god in the pantheon, but they are

not a different class or species, any more than the Emperor is of a different species from his officers. He and they are alike MEN, and *Shangte* and the 百神 are alike GODS.

Similar forms of expression are found used with reference to Zeus, thus:—

1. Zeus surpasses gods and men.—Homer.

2. Yesterday Zeus went to Oceanus, to the blameless Ethiopians to a banquet, and with him went all the gods.—Homer.

3. O Zeus and gods.—Plato.

That the term *Shén* is constantly applied to *Shangte*, is beyond controversy, but the question as to whether it characterizes him as a *god* or simply as a *spirit* involves at once the whole subject now in discussion, and cannot of course be specially entered into in this connection. It is sufficient for the present purpose to note the following facts and illustrations:—

In the ritual of the present dynasty *Shangte* is several times spoken of as *Ti Shén* (帝神), the sovereign god. His tablet is spoken of as his *Shén Wei* (神位,) divine seat or throne, just as are those of all the rest of the beings worshipped. In the form of prayer addressed to *Shangte*, the closing formal address uses the term *Shén*, and raises it above the line in the same way as is done with the title *Shangte* at the beginning.

天神則上帝及五帝也。

The gods of heaven are Shangte and the five Rulers.

天神之大者曰昊天上帝,其佐曰五帝。五經通義。

The greatest of the heavenly gods is the imperial Shangte, and his assistants are the five rulers.

三神,上帝,太山,梁父也。

文選。

The three gods are Shangte, the Tai mountain, and Liang Fu.

皆上帝諸神之賜也。

文獻通考。

All (these blessings) are the bestowment of Shangte and all the gods.

鄭康成以上天之神凡六,昊天者,天皇大帝,五帝者,太微五帝。王肅曰,天惟一神,以五帝爲次神,而儒附箕者多胡據而爲說云。

文獻通考。

Ching Kang-ch'êng regards the gods of heaven as being six in all, viz., imperial heaven, the great and sovereign ruler of heaven, together with the five rulers known as the five rulers of the North Pole. Wang Su says that heaven is only one god and that the five rulers are inferior gods. The literati, however, generally agree with *Ching Kang-Chêng*.

郊之神莫尊于上帝。

詩經體註。

Of the gods worshipped at the border sacrifice, none are higher than Shangte.

The first of the above sentences expressly enumerates *Shangte* as one of the heavenly or superior gods. The second states distinctly that *Shangte* is the greatest of the superior gods, while it classes him with the five others who are his aids. The third, in defining the expression "the three gods," enumerates *Shangte* as one of them. The fourth associates *Shangte* as acting with all the gods in the bestowment of blessings. The fifth discusses the question, whether heaven is a hierarchy of six gods of whom *Shangte* is one, or whether it is a monarchy with one god who is *Shangte* and five subordinate assistants. The last is a sentence frequently met in classical comments, which, while asserting that *Shangte* is the highest of the gods worshipped at the great sacrifice, classes him distinctly with the other as a *Shên*.

The above extracts, which might be multiplied to any extent, are quite enough to show that *Shangte* is one of the class of *Shên*, not distinguished from the others save in that he is the highest—the head, in fact, of the Chinese pantheon, as Zeus was the head of the Greek pantheon, or Jupiter of the Roman. It has been asserted with some confidence that Buddha is not ranked as a *Shên* by the Chinese. In the RECORDER for March, 1877, the editor, Mr. Wylie, asserts that 佛 *Fu* is not found in the 神仙鑑 or "Cyclopaedia of Gods and Fairies" and that the *Fu* as a class are especially distinguished by the Chinese from their *Shên*. He indeed admits that the *Fu* are included under the *Shên* in a loose way of speaking, but says that in this case *Shên* is used "simply as a spiritual, not as a worshipped being."

It will not be difficult to prove to every impartial student of this question that *Fu* is called and ranked a *Shên* in the sense of a worshipped being. In the first place, however, Mr. Wylie is mistaken in supposing that the 神仙鑑 does not mention *Fu*. In two editions which I have examined, he is distinctly mentioned and a full account given of his birth as follows:—

西域竺乾舍衛國摩耶夫人於前辛卯歲見霞光陡起感而有孕。懷二十二年不產。至癸丑歲老君昇遐見時度已至。因夫人晝寢從兜率天降神乘曰精投入摩耶口中。摩耶夢中見一六牙白象。夫人欣然悅之。張口吞於腹。時四月八日夜半左手攀枝。嬰兒剖右脇出。夫人不少傷害。生時大地震動。五色光貫於太微。是月恒星不見。墜地便周行七步。目顧四方。分手指天地作六獅子。吼聲曰。兩大之間。獨我爲尊。有二龍神降。一吐冷水。一吐溫水。沐浴金軀。放大智光明。照十方世界。地湧金道華。捧雙足。有三十二相八十種。好頰如獅子。皮不受水。手足皆詢鏤毛。悉句上生名曰悉達多。

In Hsi Yü, in the kingdom of Chu Kan Shêy Wei, was a woman named Mäyă. It came to pass in the year Shên Mao that she saw a bright cloud suddenly rise before her, and was at once so affected that she became pregnant. She carried the child twenty-two years in her womb, and it was not yet born. At length in the year Kwei Ch'in, the venerable prince, ascending to the distant heaven, perceived that the appointed time had come. As Mäyă was sleeping during the day, he descended from Tushita, riding upon a beam of light, and entered into her through her mouth. Mäyă in her dreams saw a six-tusked white elephant, and being enraptured with it, opened her mouth and swallowed it. This was the eighth day of the fourth month. At midnight the child, holding in his left hand a branch of a tree, cleft open his mother's right side and came out; she not feeling any pain, nor having any wound. At his birth the whole earth shook, and a beam of variegated light extended to the north star, and during that month the stars were not seen. As soon as he touched the earth he made a circuit of seven steps, looked to the four points of the compass, pointed with one hand to heaven, and with the other to the earth, and with the roar of six lions said: "Of all between the two great ones (heaven and earth) I alone am exalted." Two dragon gods, one spouting cold water and the other warm water, descended and bathed his golden body. The intelligence and radiance of his countenance flashed to the ten regions of the world. A stream of golden light issued from the earth around his feet. He had thirty-two marks (of distinction) and eighty kinds of excellence. His jaws were like those of a lion, his skin shed the water, and in his hands and feet were distinctly traced, in fine interwoven lines, his birth name, Hsi Toă.

Then follows a full account of Buddha's life, in which he is repeatedly called *Fu* as also by his full name 釋迦牟尼 Shâ-kya-mu-ni. This *Shên Hsien Tung Chien* is a chaotic mass of mythological stories, without a shadow of order or method, and hence perhaps it came to pass that Mr. Wylie overlooked Buddha. The author of the work, however, did not overlook him, and as the supposed omission of Buddha from this Cyclopaedia of Gods and Genii was cited as a proof that Buddha was not a *Shên*, the undoubted fact that his name is included, will, I suppose, be taken as a proof that he is a *Shên*. There is plenty more proof, however, as the following citations abundantly show:—

1. 西方有神名曰佛

史記.

In the west there is a god whose name is *Fu*.

2. 帝聞西域有神其名曰佛 因遣使之天竺求其道.
通鑑綱目.

The Emperor heard that in Western lands there was a god whose name was *Fu*, and he therefore sent messengers to India to seek for his doctrine.

3. 佛者戎狄之神, 不足以屈天下之主. 通鑑綱目.
Buddha is a barbarian god, not worthy to command the reverence of the ruler of the empire.

4. 神卽佛. 佛卽神. 不過中外字音之不同耳. 西遊真詮.
God is Fu and Fu is god; the only difference is that one word is foreign and the other Chinese.

The examples are more than sufficient to prove the point that Buddha is a *Shên*. The fourth example makes *Shên* and *Fu* synonymous in the most emphatic terms. Can any one affirm that *Shên* is used in the sense of "spirit" in this sentence? In the second sentence, also, the fact that there was such a *Shên*, led forthwith to the conclusion that there was connected with him a *doctrine*, that is, rules of conduct and forms of worship. What could show more plainly than this, that the word *Shên* was understood to include the idea of worship? It may be added, that in the ritual of the present dynasty (大清會典) there is a form of ceremony for bathing the image of *Fu* and sacrificing to him, in which he is expressly called a *Shên*, and his throne is five times called his divine (*Shên*) seat; 神 being in each case raised above the line after the Chinese manner of doing honor to the name of a person. That *Fu* should be distinguished from the native gods is to be expected, nor is it inconsistent with what is said above. In such cases, *Shên* is used eminently for the native divinities as distinguished from Buddha, who is a foreign god. The doctrines and worship of *Fu* have peculiarities distinguishing him from the native gods, which lead to his being sometimes placed in contrast with them. Thus we have such as the following:—

1. 若是神圖佛像, 背面必有標題. 琵琶記.

If it were a picture of a god or an image of Buddha, there would certainly be an inscription behind it.

2. 帝晚年深信佛道鬼神. 通鑑綱目.

The Emperor in his last years had great faith in the doctrines of Buddha and in the gods.

3. 大悲平等是佛. 正直無私是神. 信心錄.

To be merciful and condescending is (the nature of) Buddha, to be upright and without selfishness is (the nature of) the gods.

If there be any anomaly in such language, it would be just as great on the supposition that *Shên* means "spirit." It would then prove that Buddha is not a spirit, which is proving too much.

[To be continued.]

Impressions of the Late Ecumenical Missionary Conference.

Held in New York, April 21, May 1, 1900.

BY DR. D. Z. SHEFFIELD.

THE purpose in arranging for the great Conference was to advance the interests of mission work throughout the world. Many subordinate purposes contributed to this general end. Such a gathering would bring together many missionaries from their diverse fields of activity to meet each other face to face and to compare their varying conditions and methods of work; would give the officers of mission boards an opportunity for intimate consultation with the missionaries and with one another, on the varied and difficult themes of mission work; and would bring the missionaries, with other leading workers, into close and protracted contact with ministers and prominent representatives of churches, who should return to their places to kindle in the hearts of others the new missionary enthusiasm that had been awakened in themselves.

It was sought in the Conference to give a just and proportional representation of all Protestant Christian organizations in the addresses, papers, and discussions. To this end a large General Committee was appointed, representing all denominations, to prepare the program of meetings, fix topics, decide order and places of meetings, and invite writers and speakers. It was realized in advance that the success of the meetings would depend upon the wisdom of the general preparation. To accomplish this work thoroughly many sub-committees were appointed, each with its special theme to develop and set in place. These sub-committees reported to the General Committee, and it was not until after many meetings were held, with endless modifications, that the completed program was ready to be given to the public. The purpose of the General Committee was to give a true account of the status of mission work, and a healthful, unbiassed discussion of mission problems. It would be too much to say that there were no instances of undue pressing of individual ideas, or of ideas held by a restless minority, but the total impression of the meetings at their conclusion was that of a broad catholicity and a high order of mutual respect for convictions that might not always move on parallel lines, but were candidly expressed as deductions from reflection, or were the outgrowth of experience.

The Christian public was carefully informed some months in advance of the scope and purpose of the Conference, and preparatory meetings were widely held throughout the churches of England,

the United States, and Canada. These meetings were addressed by missionaries, secretaries of mission boards, pastors, and other Christian workers who had special knowledge of missions and interest in their extension. The church periodicals did their part in arousing an interest in the coming Conference, and during its sessions the daily press gave extended and accurate reports of the proceedings. At the conclusion of the meetings Ex-president Harrison said that no subject of political interest could have commanded such absorbed attention and held such a multitude of people together for so long a time. It was estimated that during the ten days' sessions not less than one hundred and fifty thousand different people were in attendance.

Auxiliary to the Conference was a missionary exhibit, held in the Y. M. C. A. buildings close at hand, under the supervision of Rev. H. P. Beach, with a large company of assistants. This exhibit consisted of an endless variety of objects gathered from mission fields, illustrating the social condition of nations and tribes among which missionaries are laboring, and in many ways showing the transformations wrought by Christianity. These rooms were open to visitors during all the sessions of the Conference, and there was an overflow of from four to six thousand a day inspecting these objects of interest brought together from the ends of the earth.

The ten days' sessions included two Sabbaths. A special committee arranged for missionary addresses on these Sabbaths in the churches of New York, Brooklyn, and in many cities and villages within a circuit of fifty or sixty miles. Thus several thousand churches in which hundreds of thousands of Christian people met for worship, were brought into living relations with the great central Conference.

The enthusiasm of expectation had already reached a high degree of intensity, and throughout the series of meetings it never abated in quantity, being gradually transformed into the enthusiasm of appreciation and appropriation. This prepared and growing interest on the part of listeners was a constant inspiration to speakers, and as the great problems of mission work were discussed in order, each theme seemed to glow with a life and intensity of meaning that was in strong contrast to the careless listening to such themes that is the not uncommon experience in Christian churches.

It was arranged that the meetings should be held in Carnegie Hall—seating over three thousand people—and in eight or ten contiguous churches. The opening meeting was held in the great Hall on Saturday afternoon. Ex-president Harrison presided, and gave a written address, setting forth in a statesmanlike manner the world's need of the work of Christian missions. Dr. Judson Smith, chairman

of the General Committee, gave an eloquent address of welcome, followed by addresses in response by representatives of the delegations from England, Germany, Australia, and from Dr. Jacob Chamberlain as the representative of the mission body.

The evening session was arranged as a national welcome to the Conference. Ex-president Harrison again presided. The great Hall was filled to its utmost standing capacity, and it was discovered that with real effort at condensation four men could survive in the space usually claimed by three! The introductory address of Ex-president Harrison was in an easy off-hand style, much enjoyed by the audience. President McKinley was received with great enthusiasm. His bearing was that of a self-poised, cultured, Christian gentleman. His address was short, and written. He evidently did not forget that it would be read in the morning papers throughout the United States. His presence was an endorsement of the purpose of Christian missions. The paper might have dwelt less upon the generalities of the benefits of civilization in which Christianity has its place, and spoken more of the essential work which Christianity seeks to accomplish. There is no conflict of ideas among the great branches of the Christian family as to the ultimate goal of Christian teaching and life; and no Christian man need fear that he will be misunderstood in giving definite articulation to his conviction that the Christ-life must stand central in the life of the world before its evils can be healed. Governor Roosevelt was received with even greater enthusiasm, if possible, than President McKinley. He was evidently a little off his base in making a missionary address, but he is an outspoken Christian gentleman, and one who seeks to fit his deeds to his words;—and his words were all looking in the right direction, though they were a little lame in getting into line.

On Monday morning two great meetings were held, which were addressed by chosen speakers on the fundamental subjects of the Source of Authority in establishing Christian Missions, and the Purpose to be accomplished in their Extension. Among the distinguished speakers was Hudson Taylor, who spoke on the Source of Power in Mission Work. He spoke with his usual simplicity and directness, and impressed the audience with his quiet earnestness, but his voice was not equal to the demands of the huge Hall. This was true from day to day, happily with only a minority of the speakers. The desire in the audience to hear all that was said was so imperious that "louder, louder" would ring out from different parts of the house until the speaker was clearly using all the voice that was at command. In two or three instances the listeners were patient with a weak-voiced speaker for a time, but finally drowning him and

bringing him to a stand-still with acclamation. Among these unfortunates was a missionary who was speaking to the edification of such as could hear, and the excluded half were restively forbearing. He was describing the transformations in India that could be credited to the work of missions. The refrain "not long ago" was sounded out with a voice that all could hear, but what happened "not long ago" did not appear to a portion of the listeners. When this refrain occurred for the fourth time a wind of merriment swept the audience. The speaker was stunned at the unexpected outburst, and when quiet was restored, started again on his discourse with, "not long ago." The wind now swelled to a tornado, and the speaker wisely concluded his remarks without further reference to the past!

In the afternoon ten sectional meetings were held, giving a survey of the leading mission fields. China is a world in itself, and ten report-meetings would not have been sufficient to give an adequate impression of the extent and character of the work. The speakers on China were not uniformly happy in what they chose to present, or in the style of presentation. One speaker lost ground by forgetting that intelligent listeners desire to be instructed, and not to be astonished; and that the surface wonders of contact with heathen life have been told too often to command interested attention except as touched with a deft hand and hung as a fringe about some central subject of intrinsic interest.

Important papers were read on the subject of the Selection and Training of Missionaries. There was less divergence of views developed in the discussions than there is divergence of practice among the mission Boards. Spiritual qualifications were emphasized as of first importance, and following these, balance of character, and good intellectual training. One writer, formerly a missionary, in a specially incisive paper, expressed his judgment that the best interests of mission work required a more careful discrimination or sifting of applicants than had been the general habit of the past. He urged that thorough culture should be added to spiritual qualifications. Missionaries should also be gifted and versatile men and women, since they were to guide the native church in the midst of difficulties and perplexities, and must set the gauge of Christian life and determine the form and quality of mission work. If all missionaries were angels in character and conduct there is no doubt that their good would be evil spoken of by men who are unable to understand the motives that rule their lives; but missionaries are most ready to acknowledge their defects, and are anxious that succeeding laborers should bring with them a higher order of endowment and preparation. The missionary returning to his native land

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is often made to feel that there is a quality of insincerity in the reception given him by the leaders of the church. He often listens to a type of adulation that leads him to question his own identity. But the error is corrected in due time, when he discovers that he is better appreciated as a living specimen of an ideal class of men, about whom eloquent addresses may be made, than as a speaker who is for himself to tell the story of his work. The fear that missionaries will make tiresome addresses is not without some ground in experience. The remedy lies in the direction of improving the quality of such addresses, that as a class missionaries may come to be at a premium rather than at a discount among the churches.

The subject of evangelistic work was rightly given a central place in the program, and was discussed in able papers. The part that native Christians were to have in this work was not forgotten, but the important problem of producing such workers was not discussed with the completeness that the subject demanded. Much emphasis was placed upon native self-effort, and with that idea to the front, too much must not be said in the line of doing the work for the native church, in preparing its leaders, that it ought in due time to do for itself. The prominent thought was that evangelistic work should be made so living and glowing that converts should from the first be fired with a high purpose to win others to the Christian faith. Such men and women were to keep to their original callings and closely identify themselves with their people in their habits of living, and thus in their humble lives, adorned with simplicity and earnestness, they would do better work than if they were lifted out of their original condition by a foreign education, accompanied with habits of living that removed them from the condition of the people. The opportunity was not given for an adequate answer to be made to these representations. The ideal on the mission field is usually not the actual, and converts out of heathenism, without the slow process of edification in the new life, are usually imperfect representatives of Christianity and propagate what they have received from the low level of their own lives. Without native leaders of profounder knowledge and deeper experience of the spiritual things of the Christian life than such men have gained, the native church in its formative period will crystallize about imperfect ideals of Christian living, and the future growth of the church will be hindered by its spiritual sluggishness.

The subject of Christian education was broadly discussed, showing a growing appreciation of its importance as a factor in mission work. The truth was emphasized that the right end of education was ethical rather than intellectual, and that mind and

heart are best educated together. Children and youth, young men and women, for the best development of their powers should live in a Christian atmosphere at school as well as at home and at church. It was further emphasized that on mission fields the work of education is essential to the best efficiency in the work of evangelization. It gives a breadth of knowledge of Christian truth and a discipline in the use of the powers of the mind not otherwise secured. The Christian education which missionaries have received does not weaken their sympathies with the humble and ignorant, but rather makes them wiser in adapting truth to the intellectual and moral status of their listeners. Wise Christian education on mission fields will produce the same results. It is sometimes complained that in Christian lands higher education, and especially in theological schools, chills the spiritual life and disqualifies for the best efficiency in Christian work. If this criticism is just, the antidote is not less education, but education on truer lines that shall qualify for a higher order of work. The real question on mission fields is not as to less or more education, but as to the type of education that yields the highest results. When a young man or woman holds central in thought the life-purpose to use the entire measure of acquirements to the honor of God and the good of men, we need not be anxious as to the question of ability to adapt themselves and their message to the condition of those whom they seek to benefit. Such men and women will teach Christian truth on broader lines and give a nobler example of Christian living, than will others who have only received for themselves that limited measure of Christian life which their undeveloped capacities could appropriate.

The subject of theological education on mission fields did not receive adequate emphasis. Missionaries and Christian leaders who have their thoughts centered in evangelistic work have still a few steps to take before they meet with thorough cordiality their educational brethren, and adequately appreciate the help that they are waiting to give to evangelistic work. General education on mission fields under the powerful impulse from the growing emphasis placed upon education in Western civilization, is commanding more and more attention; but theological education, which has its end in the growth and edification of the church, is in partial measure neglected, and for various reasons,—the pressure of evangelistic work,—the feeling that an educated ministry is not needed by the first generation of converts to Christianity,—the fear of doing too much for the native church, and thus hindering it in its growth towards independence,—the forgetfulness of the truth that a strong and symmetrical Christian character is both a divine and a human product. A cultured, consecrated Christian ministry cannot come too early in

the history of any church. Missionaries can produce¹⁾ such a ministry parallel with their evangelistic work, the two forms of activity sustaining the happiest interrelation, if they duly appreciate its urgency. No body of native churches without such leaders has entered upon its final stage of independence and is fitted to stand alone as a living, spiritual autonomy.

On the subject of Principles and Methods of Self-support the Committee which arranged the program selected writers and speakers who were known in advance to favor the ideas that the Committee desired to have placed before the public, and one speaker criticised the Committee with deserved severity in Carnegie Hall, with the approval of the great audience, for exploiting an idea and not giving opportunity for opposing views to find expression. The idea thus pushed to the front was that denominated "The Nevius' Method of Mission Work." The principle broadly stated was to use no foreign money for the direct support of native churches, or native Christian workers. The "old method" in the free use of foreign money was represented as uniformly unfortunate in results. The method was stigmatized as "coddling" the native church and as a "hot-bed method." It was assumed by these speakers and writers that where native churches did not support themselves from the first it was because missionaries unwisely bore for them burdens that they were able to bear for themselves, and ought to be taught to bear. The missionary should teach little companies of Christians to care for their own worship, selecting their best man for leader and doing his work without pay until the native church was able wholly or in part to relieve him from secular duties. Such a method may seem ideally wise, but missionaries must do their work not under ideal conditions. They never need native help more seriously than during the first period of five or ten years of breaking ground. There is then no native church to give support; and when work begins to strike root and produce fruit, there is the greatest need of men to follow opportunities into new fields. Foreign money, wisely used, can produce native workers as they cannot otherwise be produced; it can initiate, conserve, and develop work as it cannot otherwise be accomplished. It was pointed out in the discussion that the principle of no use of foreign money except for the support of foreign agents, was found, on careful examination of given fields, to be subject to many important exceptions; the missionary giving with the left hand what he denied with the right. Foreign money was used in Dr. Nevius' work—in support of a few trained assistants, who gave him important help in the supervision of scattered churches in gathering leaders of the local village congregations into Chefoo for a free class of winter study—and in private contributions

for the help of local churches in building houses for worship or for other uses. Attention was called to the fact that the "old method" so sharply condemned was, after all, the working method in most mission fields, and the representation that it was uniformly pauperizing the native churches and nourishing a mass of sordid native workers, was in the face of abundant proof that churches thus helped were steadily growing in the power and disposition to do for themselves, and that a long list of the most consecrated and efficient Christian leaders had accepted the Lord's money through the channels of the gifts of foreign Christians until such times as there were raised up native churches to give them support. There is real danger that mission work will suffer by the over-exploiting of extreme ideas by zealous secretaries who think they have discovered "the science of missions" and missionaries who enjoy the thought that they see more deeply than their brethren into the problems of developing a vigorous native church. Consecrated money distributed by consecrated hands and used by consecrated men, need not be named either foreign or native. It is the Lord's money, and will do His work in a manner acceptable to Him. Let missionaries, in the face of special conditions that environ them, work steadily towards the creation of a self-supporting church by the best methods at command, without undue regulation from the end, and the best hopes of all will be finally realized. It was a fortunate circumstance that Dr. Mateer's Review of Dr. Nevius' Method was at hand, and many copies were distributed among the members of the Conference. Dr. Mateer is generous in his representation of the methods and results of the work of his associate, but he points out with precision and clearness the defects of the system which Dr. Nevius is made to represent.

The program on Woman's Work for Woman was wrought out with great care and thoroughness, and the result was highly satisfactory to all who enjoyed the meetings. Among the grand series of evening meetings which the writer enjoyed in Carnegie Hall none made so abiding an impression as that conducted by the women, with exclusively women speakers. It was a surprise that their voices had so great carrying power, and very little of what was said was lost by the vast audience. Among the half dozen very admirable addresses that of Miss Singh, of India, was most highly appreciated. Not that she spoke better than others, but she was a pure Hindu, and appeared dressed in the costume of her country. She spoke with a clear, strong voice, with modesty and self-command and in the use of faultless English. The charm of what she said was emphasized by the fact that she was herself an illustration of the uplifting power of Christianity. Ex-president

Harrison, in his closing address before the Conference, said that if he had given a million dollars to the work of foreign missions, and the result had been to produce only one Miss Singh, he would not ask to have his money returned. All honor to the noble company of Christian women whose hearts of love are inspiring the church with a more earnest purpose and a more devoted enthusiasm in carrying the light and life of Christianity to those who are sitting in darkness.

The subject of the production of a Christian literature on mission fields was discussed before a large and interested audience. One English secretary, who had visited India, represented that the Christian literature in that country produced by missionaries must soon be superseded by the products of the native pen. The paper called out responses from missionaries laboring in India, and in the discussion it was pointed out that Christian literature in India, as in other mission fields, was not the single product of missionaries; rather was it the dual product of missionaries and native assistants; the former contributing the substance and the latter the literary dress. It was seriously questioned whether the present, or the immediately succeeding generation of native Christian scholars, can equal, much less excel, the work of missionaries in sympathetic co-operation with native assistants. Christianity stimulates the power of creation and construction, while heathenism dwarfs that power. Heredity and education have fitted missionaries for a type of literary work which native scholars can only attain to when their own lives have been enriched by at least a short legacy of Christian heredity. The status of Christian literature in Japan will illustrate this contention. Native Christian scholars are disposed to exclude missionaries from the field of literature, and the missionaries have yielded more than they are aware to this feeling. In proportion to their numbers they are doing less literary work than are their brethren in China. The Christian scholars of Japan are not doing the substantial literary work that ought to be done, and in spite of the fact that the national transformation of China has hardly begun, while that of Japan is making rapid advances, a permanent Christian literature is being created much more rapidly in China than in Japan.

Many other topics of interest were discussed that must not tempt to an undue extension of these impressions. Dr. Knox discoursed on Confucian Cosmogony with great eloquence, and in a manner that would have been highly pleasing to Confucian scholars, but leaving such listeners as were acquainted with the errors of that system with a sense of being over-filled with that which did not satisfy. Dr. Barrows gave Christianity its supreme place among the

religions of the world, but he found more in other religions that contribute to enrich the thought of the world, and help to advance civilization, than missionaries are able to discover.

The spirit of good fellowship was so cordial throughout the meetings that some speakers advocated a federation of all denominations in mission work, with one huge central Board of Administration. There is great attraction in the simple fact of bigness, and the modern business tendency towards corporations and trusts reacts upon the churches, and so spiritual work must also be run by a great central dynamo!

President Angell, of Michigan University, formerly United States' Minister in China, discussed before the Conference in an able paper the problem of the Relation of Missions to Governments. Upon one point special emphasis was given, that when Christian governments have imposed treaties upon alien nations, by which they seek to bring such nations into line with modern international intercourse, such nations should be made to feel the sacredness of treaties, and should be called to account for every violation, and this in the interests of political and social progress and of peace among the nations. There is an important application of this principle in international relations with China. A treaty was imposed upon China requiring that protection should be given in the propagation of Christianity, both to foreigners and natives alike. If Western nations had steadily required of China a faithful observance of this treaty, China's reconstruction in government and society would have been much in advance of its present status, and the recent terrible chapter of wickedness and suffering would not have been written.

After reserving to one's self the liberty of judgment as to the merit of theories discussed, and methods advocated, the total impression of the series of meetings was that of success beyond the highest hope in preparation. Never was the great theme of Christian missions more broadly, thoroughly, and enthusiastically discussed, and never did a succession of great audiences listen to discussions with greater interest and sympathy. The results will be revealed in the future history of mission work. Meanwhile Christian workers may take courage in the thought that the theme of missions stands central in the activities of a living, growing church. A subject that can fire the hearts of tens of thousands of Christian men and women during such a sustained series of meetings will continue to fire the hearts of the best representatives of the church of Christ, until the purpose of the Master is realized in the gathering together of nations and races into one spiritual body, of which He shall be the head.

*The Hand of God in the Siege of Peking.**

BY REV. A. H. SMITH.

FREDERICK the Great is said to have inquired of his chaplain what he considered to be the proof of the authenticity of the Bible. The chaplain replied, "The Jews, Your Majesty." Should any one ask what is the evidence of a Providence which watches over the affairs of men, the compendious answer might well be, "The Siege in Peking." Instead of submitting the case to argument, it is better to confine our attention to a few outline facts.

I. The preservation of the lives of the foreigners in Peking before the Legation guards arrived.—There is probable, but not certain evidence that the Grand Council held a meeting at which the question of exterminating all Occidentals in Peking was discussed, and nothing but the vacillation of Prince Ch'ing seems to have delayed the act.

II. The arrival of the Legation guards by the very last opportunity.—Had they come two days later, the utter and irreparable ruin of the railway, and the general blaze throughout the country, would have prevented them from coming, as it prevented Admiral Seymour a few days later. This would have insured the massacre of every foreigner at once.

III. The immunity from attack while foreigners were unaware of their serious peril.—Many were scattered in distant parts of Peking, and some even at the Western Hills, as if nothing were wrong. They were gathered in by the 8th of June; the largest party of all, about twenty-five in number, travelling without escort thirteen miles from T'ung-chou through a region seething with animosity to foreigners, not only without attack, but with no threatening symptoms of any sort.

IV. These Americans just mentioned with others to the number of seventy, took refuge in the large premises of the Methodist Mission, where for a period of twelve days they were in a state of semi-siege, a time which was a most important rehearsal of the coming period of far greater trial. An elaborate organization was at once effected, committees of many kinds chosen, fortifications and defences begun, sentries mounted, the Chinese Christians drilled and armed, so that when the whole body of foreigners assembled at the British Legation, and the British Minister desired the active co-operation of the Americans, the whole machinery was in order,

* An address delivered at a union thanksgiving service, held in the British Legation, Peking, Sunday morning, August 19th, after the arrival of the relieving army. (Note.—The manuscript of this address was sent to Shanghai within a few weeks of the time of its delivery, but seems to have been lost in the mails, a fact which was not discovered until long afterward.)

and it was only necessary to slip the belt on the wheel and it began to work.

V. The safety of the native Christians.—When the sudden murder of the German Minister led to the order that all foreigners should repair to their Legations, nothing was said in regard to the native Christians. They were regarded as outside the sphere of influence of the Ministers, who took no action in regard to them at all. To many they were an unconsidered and a negligible quantity. Largely through the agency of the lamented Prof. James, who was killed at the very time of the entrance of the Christians to the palace which he had helped to secure for them, they were graciously and marvellously provided for at a time of dire extremity, in the Su-wang-fu. Little as most of us realized it at the time, this palace and its grounds were absolutely essential to our salvation. Without it the British, Spanish, Japanese, French, and German Legations could not have been held. Without the services of the Chinese Christians, the work of defence could not have been prosecuted. "Except these abide in the ship, ye cannot be saved."

VI. In round numbers there were probably three thousand persons to be fed during the siege, exclusive of the many hundred marines. Many foreigners came into the Legation, as did nearly all the Chinese, without any provisions whatever. It was inherently improbable that any considerable food-supply could be obtained within our lines for a siege of unknown duration. Yet in a grain-shop on Legation street was discovered between fifty and a hundred tons of wheat of this year's crop, recently arrived from Honan. Besides this there were mountains of rice, white and yellow, Indian corn, pulse, and much else. All the shops in Peking dealing in foreign goods were within our lines, and their stores were immediately available, and during the whole siege were absolutely essential. There was a large supply of ponies for the races, as well as mules, most of which were consumed for food, and nearly all the remainder were needed for hauling, grinding grain, etc. The food for all these animals was supplied as remarkably as that for men and women. Considerable sorghum and beans were discovered, and a huge pile of millet-straw, close to two dwelling-houses which had been burned, one on each side of the straw, which was not disturbed. Many old residents of Peking were surprised to find that the water of the eight wells in the British Legation was of great excellence, and it was abundantly proved that it could be safely drunk without being filtered or boiled. While there were heavy drafts on these wells during the great fires, they never once failed us. The fuel supply was absolutely unlimited, though had it been absent, nothing could have taken its place. We were surrounded by hundreds of

thousands of pounds of coal, which had only to be brought a short distance. Wrecked buildings afforded all the kindling needed and abundant timbers for fortifications.

VII. Miscellaneous supplies were got at the foreign store, and clothing for many foreigners, who had not even a change of garments, at tailor shops near by. One of the greatest and most imperative and constant needs was material for sand-bags, of which perhaps 50,000 may have been made. At first Legation curtains, damask table-cloths, and any and every fabric obtainable was used. Later the supply from the foreign stores and from Chinese sources seemed literally inexhaustible, and to the end never gave out. From Chinese dwellings within the lines, or taken in, were procured enormous quantities of clothing most useful for the destitute Chinese Christians, until their wants in all directions were amply supplied, and much was sold at auction for their benefit. Materials for the defence were discovered in many places, notably in a blacksmith's shop, where was obtained an anvil, bellows, smelting-pots, and, best of all, an old Chinese cannon, which proved invaluable. It was mounted on an Italian carriage, loaded with Russian shell, refilled by the British armourer, charged with Chinese powder, and fired by an American gunner—justly termed the "International Gun." In many shops and houses were found britannia ware to the extent of several cartloads, much of which was used in making balls for the cannon and shot for an Italian one pound gun, besides many bullets. Of all the miscellaneous stuff which came to hand, very little proved amiss in the end.

VIII. The restraining hand of God upon the Chinese.—When foreigners came into the Legations, and everything was in a chaotic state, the Chinese might readily have annihilated the whole body at a blow. While the Chinese held the city wall, they could easily have made every Legation uninhabitable if they had used the right means. Rifle shots alone would have been sufficient. Then they adopted well-chosen plans to burn the British Legation by the spread of fires set on the outside. Of these attacks three were fierce, persistent, and dangerous in the extreme. Yet in the end they not only all failed, but we were in every case left in a stronger position than before. More than once the wind suddenly veered about, saving us from what appeared to be imminent destruction. Buildings which sheltered the enemy and which might spread fires in our Legation limits, being removed, we were better protected. The destruction of the Han-lin-yuan was the greatest blow to Confucianism ever delivered, and was the means of extending our line of defence a considerable distance, the position being later made almost impregnable. More terrible than all else was the threat of mining. This

we know to have been actually begun in two places, and perhaps elsewhere, one in a building in the Carriage Park, one on the wall near our most advanced post to the west. Why were these mines never finished?

The Chinese might at many different times have made a sudden and violent attack at a weak point, from which it would have been difficult to defend ourselves, the lines being very long and the defenders few. Had we been attacked by European or Japanese troops, they would certainly have crept down the edge of the Canal in the dark, where our rifles could not command them, and have rushed the front gate. Only two days before the siege was raised, was a platform completed for the planting of a gun to prevent this, but owing to the greater peril elsewhere that gun was never mounted there. A few hundred Chinese, willing to throw away their lives to ensure the capture of the Legations, would have taken them at any moment during the first month of the siege. Why was it never done, or even attempted? The Chinese were in some way kept from following up the principal advantages which they gained. At the very beginning of the siege nearly all the Legations were abandoned in a panic, but the Chinese did not enter, and the positions were reoccupied. At another time the Americans abandoned the city wall, but the Chinese did find it out until too late, and it was at once retaken. When the new battery had begun to play on the house in the south stable-court, a few shots threatened to bring the house tumbling down. Rifles attacked the battery, and it was withdrawn and never replanted there.

At a later date shells were thrown into the house of the Chinese secretary in a way to threaten the whole Legation, as well as that one dwelling. Again the rifles assailed the gunners, and after five shots the battery was withdrawn permanently. Time after time when the gunners appeared to have got the exact range, the shelling ceased. The very last night of the siege the shells were most destructive, but only ten shots were fired, and the next day the gun was gone. The most terrible engines of destruction were rendered comparatively harmless. It has been estimated that between a million and a half and two million bullets must have been discharged at us. In some of the earlier attacks, when we appeared to be surrounded by several thousand foes, there seemed to be 134 shots a minute, or more than two a second. Yet excluding men at the loop-holes, only three or four persons are known to have been injured by these bullets in the crowded British Legation, where there were probably never less than 800 persons on an average, and sometimes over 1,000. One marine was killed in this way and two or three others wounded, and the last day of the siege two civilians were

scratched. After the relieving force had entered the Legation, the only injury received by any lady took place. No child was hit, though the yards swarmed with them. Careful count shows the number of shells and shot fired at all the Legations during the siege to be about 2,900. In the British Legation it is believed that no one not on duty at the loop-holes was ever really injured by any one of these, although a few Chinese were hurt by bricks knocked down by cannon balls. Hundreds of solid shots fell in the Han Lin courts, in the Ministers' houses, and in other crowded places. Why were these innumerable missiles so harmless? For a long time there appeared to be from twelve to fifteen guns playing at once. Thirteen bomb-proofs were laboriously dug out, but so far as is known not one of them was ever entered to escape from a shell.

IX. The restraining hand of God in warding off disease.—The overcrowding was excessive, the conditions most unwholesome. Orientals are impatient of sanitary restraints. Whooping-cough, measles, typhoid and scarlet fevers, as well as small-pox have all been experienced during the siege by both foreigners and Chinese, but there was no contagion to speak of and no epidemic. What an opportunity for the development of Asiatic cholera! Bad and insufficient food has caused considerable mortality among Chinese children and the aged, but in general the vital statistics have been extraordinary. There was no known case of heat-stroke, and for this latitude the weather throughout was phenomenal. The physicians available for service were exceedingly numerous and skillful. One of the most intelligent patients declared that in no hospital in the civilized world would better care and more tender nursing be secured. Many lady doctors laid aside all professional etiquette, and were content to act simply as nurses. Under the circumstances, the percentage of losses in the hospital cannot be considered large, especially among so many serious cases.

X. The Lord sent a spirit of confusion among our enemies, who feared us far more than we feared them. Their most savage attacks seemed designed to prevent us from making sorties, which they exceedingly dreaded, and tried in every way to prevent. On our part there was a spirit of unity rare to see. Greek, Roman Catholic, and Protestant Christians fraternized as never before. We represented every country in Europe, except Turkey and Greece, besides three in Asia, and the United States. What a Noah's ark! Yet the thought of Plato and the hint of Cicero concerning 'the common bond' which links the whole human race was seldom more strongly felt, realizing the idea of Paul that we are all members one of another. Amid political and military jealousies this fact will remain a precious memory. The harmony of the defended was well

matched by the bravery of their defenders. In all these things we see the hand of God in the siege in Peking. In many of its aspects it is fully and comprehensively anticipated in Psalm cxxiv, especially the 7th verse, which was sent home as a telegram the day after the relief came. We honor the living for their heroism in defending us. We cherish the memory of the brave dead. But most of all let us thank the Lord who has brought us through fire and water into a healthy place.

Japan to the Front.

BY REV. H. LOOMIS, AGENT A. B. S.

AFTER the capture of Shimonoseki in 1864 by the allied fleet two young men were appointed by the Japanese authorities to negotiate with those in command of the combined forces and arrange terms of settlement. One of these was Hirobumi Ito and the other Kaoru Inouye.

Both of these young men were full of patriotism, and ambitious to promote the welfare of their country. What they then saw of the foreigners convinced them that Japan was far behind other nations as a military power, and it created in their minds a desire and purpose to go abroad and study the condition of things in other lands.

At the risk of their lives (as no Japanese were then allowed to go abroad) they went to England, and reached London as entire strangers and with only one dollar between them.

Providentially a Christian merchant (Mr. Hugh Matheson) heard of these two waifs and took them into his own house, where they were treated with great kindness and consideration. For two years they studied diligently, and saw continually the practical results of the Christian religion as exemplified in the daily life of this noble man. Neither of them professed Christianity; but the influence of such a godly life made an impression that was deep and lasting.

Both returned to take an active and prominent part in the revolution which resulted in the establishment of a government with the rightful Emperor at the head.

The history of Japan since that period has been very largely influenced, and in fact, to a considerable extent moulded by these two men. Count Inouye has long been recognized as one of the ablest and best statesmen that Japan has produced. Marquis

Ito has risen through various grades, and in all of these rendered most valuable services to his country. Twice he has been called to fill the office of Premier; and now he enters it with increased honour for a third term. It is fortunate, in this period of the history of Japan, that a man of such marked ability and broad and liberal views has again been called to the highest and most important position in the gift of the Emperor. He has the confidence of his own people and foreigners alike, and under his direction the future course of Japan is surely forward.

As an indication of what will be the attitude of the *régime* just established it is significant that it was by the approval and assistance of Marquis Ito that a copy of the Bible was presented to His Majesty.

Another fact of interest is that Marquis Ito strongly opposed the regulation of the educational department which prohibited religious teaching in any of the schools, and these restrictions have now been practically removed. The result of the discussion will probably be a greater interest in the study of the Bible than before.

That Japan is progressive is further shown by the law passed by the last Diet which forbids the use of tobacco by persons under twenty years of age. This regulation will likely be of much benefit, because the use of tobacco has been so universal that it has been a serious injury to the youth of the country. That such a law has been enacted is an evidence that the Japanese are wide awake to the welfare of their people and are determined to remove every hindrance to their progress.

But the most remarkable and important item of progress is a recent enactment of the department of Home Affairs whereby freedom of action is secured to such women as have entered upon a life of shame. Hitherto the letter of the law and the practice were quite at variance; and it was ascertained by some of the missionaries and native Christians that restraint was being employed to such an extent that the whole system was practically a sort of slavery. It was proved that however great was the desire of a girl to abandon a career of vice there were so many obstacles in the way that she was absolutely precluded from asserting her independence or even communicating with those who might assist her to do so.

By the new ordinance any person placing obstacles in the way of a woman who desires to apply for a release shall be liable to a fine of twenty-five yen or to twenty-five days' imprisonment; and a woman need only present herself at the nearest police office and make her application to obtain her freedom. It is said that

the effect of the new legislation and of the liberty thereby conferred on the inmates of brothels will be to break up the system.*

Fifty thousand persons will thus be enabled to abandon the wretched lives that they have hitherto been leading, whenever they choose. They are already leaving in such numbers that their employers are in despair, and have made most earnest efforts to get the enactment modified or rescinded. But the step has been taken, and there is no possibility of going back now.

The recent outbreak in China has brought Japan to the front ; and it is the uniform testimony of all concerned that she has performed her part with such credit and success as to entitle her to the highest measure of gratitude and esteem. A writer on the subject has truly said : " Nothing has been more impressive in the late military and political action of the various powers in China than the part taken by Japan." We can use no other word than to call it magnificent. She has stood side by side with the great nations of the Western world, prompt to do her part, bold without arrogance, quick but not heady, while her soldiers have been brave and steady and her generals able and resourceful. Altogether her bearing has been worthy of a great nation.

It is thus demonstrated beyond all question that in the future history of the east, Japan is destined to take a prominent part. It is then a question of the greatest importance what is to be her policy in the conduct of her own government and also in her intercourse with other powers. We are glad to believe that Japan will stand side by side with Christian nations for the extension of that which is noblest and best.

* It is reported that 428 inmates left their quarters in Tokyo between September 5th and October 28th, and nineteen houses, being unable to pay their taxes during October, were closed by the authorities.

The Student Volunteer Movement has secured Dr. and Mrs. F. Howard Taylor, of China, for special service among the colleges and universities of the United States and Canada during the current academic year. Dr. Taylor will work among the medical colleges, and Mrs. Taylor among the colleges for women. Since Dr. Taylor received his degrees from London University, he has become a member of the Royal College of Physicians of London, and a Fellow of the Royal College of Surgeons of England. Mrs. Geraldine Guinness Taylor is the author of "The History of the China Inland Mission" and "In the Far East." She was one of the most acceptable speakers at the Volunteer Convention in Detroit in 1894. Dr. and Mrs. Taylor reached New York on November 11th, and began their work the following week in Philadelphia.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor*.

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Educational Work Indispensable.

BY REV. T. RICHARD.

THERE is no antagonism between educational, evangelistic, literary, and medical work in the mission field. There may be difference of opinion as to their *relative value*, but none exists in the mind of any intelligent man in regard to the necessity of all four departments in a complete mission organization. The aim of them all is one and the same—to turn men from dead idols to faith in the living God, to impart truth, to practice love and pity for human suffering; in short, to follow our Lord Jesus in the salvation of the world. But it is impossible for one man to be highly efficient in each department. For example, if you are an evangelist travelling about from place to place making known the gospel to many people over a wide area, then you cannot educate properly, for that requires that you have your pupil with you day by day as you teach him to ascend, chapter by chapter and book by book, the ladder of knowledge. Or take medical work; if you see a hundred patients in a day it takes all your spare time to study books on medicine to keep abreast of the time in the latest discoveries of the healing art. Doing so, where are you to get time for books on the wonderful truths of the gospel that you desire to impart to your patients? You would require to keep abreast of the time in religious science as well as medical science. Therefore some one must devote all his time to state the gospel, in the latest and most powerful form, and to show how it has affected all the institutions of all the leading nations of Christendom, and how it is now transforming the great civilizations of India, Java, China, and Japan. By having the most skilful physician the writer of books can point to him as one of the highest examples of medical skill in the world, and by having the most skillful literary man as colleague the medical man in his turn may point him out as one of the highest examples in religious literature. In the same way the evangelist may point to his educational colleague and say that his ordinary students understand the laws of God in the forces of nature throughout the universe far better than the highest philosophers of all lands in the past, and the educator

can tell his students that the evangelist is the herald of the grandest truths that were ever sounded forth in towns or villages of any land. Well may he say that the evangelist's message is worthy of the angels of heaven having announced it first to mankind, and that it has lost none of its glory to-day, but far transcends all we knew before, just as our knowledge of things to-day far transcends the knowledge of them in the past.

Just in proportion as we understand the value and relation of each department of mission work do we discover that this division of labour is essential for the successful carrying out of this as of all great undertakings; for by this division they not only become reconcilers, but advocates of the necessity the one of the other.

Take the matter of government. China has its six Boards. Lacking any one of these the whole nation would be thrown into confusion. As nations advance in civilization their departments of government are increased, till some nations have over forty departments. And the highest statesman is not he who confuses them, but keeps them apart and understands and promotes each. .

Take science, and you observe the same thing. The British Association for the advancement of science commenced with few departments, but they are always on the increase. The same with the American and the International Associations. They abound in sub-divisions, for by specialising they get the highest efficiency. The profoundest student knows something of the value of each, and looks for light from each.

Take religion. It is only the men who understand the value of each school of thought in each of the great religions of the world who can give a just estimate of the value of each. It is he who has studied all religions who can best see the truth of John who spoke of Jesus Christ as the light that lighteneth every one that cometh into the world.

Take, last of all, the civilizations of the world. They are made up of many parts. The philosophy of history as viewed by a Catholic, by a Protestant, by a Christian, by a Hindoo, or by a Chinese who has eyes to see the deep things of life, is a harmonious unit working out a grand epic under the providential order of God. The one who sees most, and is most in sympathy with the divine, will see unity where many see only diversity, and co-operation where many see only antagonism.

I will close this brief paper by comparing our various departments in mission work to the departments of the army, which are brought so often to our notice in these days. There must be an arsenal to manufacture weapons and munitions of war, there must be infantry and artillery and the ambulance corps. So in a small

mission organization there must be these four departments—the literary, like an arsenal, to provide books (our mental and spiritual weapons); the evangelistic, like the infantry, to form the bulk of our spiritual army; the educational, like the artillery, to use heavy guns and shells to destroy strongholds of ignorance and superstition; and the medical, like the ambulance corps, shewing the tender heart of our religion for all bodily distress. When our missionary organization is more developed than now we shall have to form many other departments.

No analogy, however, is complete. The preacher is a form of teacher and the teacher a form of preacher; one teaches a few things and the other many things; one devotes himself mainly to the object of worship and to character, the other to all the works of God and all human duties. Again, literary work is somewhat like the architect's plan, and all other departments build according to that model. Without a plan you cannot build a house, yet without builders the architect's plan, however perfect, will give shelter to none.

So God's Spirit, knowing that no department can be antagonistic to any other, endows men with different gifts, and, according to the old familiar figure, all are members of one body and none dare say to the other, "I have no need of thee."

Teaching Political Economy in our Christian Schools.

BY. W. E. MACKLIN, M.D.

THE popular political economies of to-day are built around the theory of Malthus, which seeks to demonstrate that the powers of nature to sustain mankind are limited, while the ability of mankind to increase is almost unlimited, and, unless checks are applied, not only will the future population of the world be in a starving condition, but even standing room will not be sufficient. The positive and negative checks to this awful condition are given, such as famine, pestilence, war, late marriages or no marriages, or even more murderous means of prevention. Darwin in his *Origin of Species* claims to have enlarged on the theory of Malthus so as to include the whole animal and vegetable kingdom as well as man. I incline to believe that Darwin, Huxley, Spencer, and the others have a large element of truth in their claims concerning the animal and vegetable kingdoms—excepting man in the animal kingdom. The lower animal and the vegetable kingdoms are man's food supply, and naturally God made their latent powers of increase almost unlimited. Man by thought can control the reproductive forces of

nature to increase his food stuffs almost *ad libitum*. I claim that Malthus is both atheistic and anti-scientific. God orders mankind to increase, multiply, and replenish the earth. The religion of Jesus makes marriage honourable and tells us the Heavenly Father feeds us. It is wrong to teach that God has made a faulty earth, and that in this faulty earth famine and pestilence, or celibacy, or worse, are necessary to make the population fit the size of the earth. A Chinaman has lately translated Huxley on Evolution. Christian teachers might leave this kind of teaching to the agnostics, who will be active enough shortly in China, or at least teach books that will more clearly show the justice of God, to neutralize the poison. Scientifically the theory of Malthus is foolishness. If Malthus is right, science is as impotent as God is said to be improvident. Among evolutionists Spencer is not afraid of over population, as he sees that all of the lower forms of life are so much more fecund than man, and the higher the type the lower the fecund. The great chemist, Professor Atwater of America, has proved that by science man's food stuffs can be increased almost to an unlimited extent, while man's increase is much more limited. Malthus is being taught in our colleges, and if we must teach Malthus let us also teach the other side of the question.

Correspondence.

LETTER OF SYMPATHY.

To the Editor of

"THE CHINESE RECORDER."

The following letter was sent by the members of the American Presbyterian Mission in west Persia to their brethren of the same Mission in China.

The annual meeting of the West Persia Mission passed the following resolution of sympathy while in session some time ago:—

"The West Persia Mission, assembled in annual meeting at Urumia, August, 1900, would assure you, the brothers and sisters of the China Missions of our American Presbyterian Church, of our deep sympathy in the fiery trials which you have been called upon to pass through in these times. Our prayers have been with you the

past weeks, as our hearts have hung between hope and fear, and we have anxiously looked for news from the great and troubled empire where you work. We share in your sorrow at the loss of precious lives from your own number. We have remembered, too, our beloved Chinese brothers and sisters in Christ, to whom the baptism of fire and blood has come so soon after the baptism with water. We rejoice with you in the steadfastness of their faith and love, and believe that their witness in enduring even unto death has proclaimed the gospel of Christ more effectually than could have been done by word. We know not, brethren, what God has yet in store, but whatever may come, be assured of our fellowship with you in the joy either of peace or of affliction, for it is written,

"Inasmuch as ye are partakers of Christ's sufferings, rejoice," and again, "The God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself restore, stablish, strengthen you."

We rejoice to hear of the comparatively settled state of the empire at present, and trust that all will work out for the furtherance of the kingdom of our Lord and Master. Trusting that I am not giving you too much trouble in forwarding this resolution to the different missions, I am,

Yours in the King's service,

CHAS. S. BLACKBURN.

URUMIA, PERSIA.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With your permission I would draw attention to Matthew xiv. 15, but briefly. The insertion of 請, in the address of the disciples to the Lord, softens what the evangelists themselves did not seek to soften in their retrospect. They were discourteous as well as presumptuous. Theirs was not a respectful suggestion, but a rude intrusion; indeed on this occasion they did not even address him "Lord," as their wont was. They had had a long tiring day, and in the interests of their own comfort would have turned the crowd away without further care for them. A weary frame induces peevish speech. Who that knows what a hot day's preaching in China means will fail to understand the situation?

The Lord did not rebuke the disciples openly, but proceeded forthwith to give them an object lesson in His own provision for the

multitude. Immediately thereafter He reduced them to such a strait that their lack of either strength or wisdom became patent even to themselves.

The intrusion of 請 obscures the record and puts the reader off the track.

Faithfully yours,

道生.

ILLUSTRATIONS USED IN PREACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Please give notice to missionaries, and they are requested to inform their native preachers and teachers of the same:—

Dr. J. M. W. Farnham has kindly consented to publish in his Chinese paper all illustrations that have been found useful in preaching to the Chinese. Missionaries, native pastors, and others are requested to write out in easy Wên-li or Mandarin the illustrations that they have found useful in setting forth Bible truths and forward the same to Dr. Farnham and to continue to do the same throughout the present year, whenever, in preaching or reading, a good illustration is brought to their mind.

It is proposed after a time to collate these illustrations in a permanent book form for the use of native preachers and missionaries.

It is hoped that each one will do what they can in this matter and thus the one aid the other in presenting the gospel in the most forcible way to the Chinese.

D. H. DAVIS.

WEST GATE, Shanghai.

NATIVE HYMNOLOGY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: All missionaries desire to see a native hymnology growing up in China. If we could gather

up the hymns already in existence, which were written by *natives* and put a selection of the best in the hands of the native church, it would doubtless be an incentive to others to write hymns. If we each wait for some one else to move in this matter, it will never be done. I would therefore ask all the readers of the RECORDER who know of hymns either *composed* or *translated* by Chinese Christians, to send a copy of such hymns to the accompanying address, indicating whether the hymn is original or a translation, and if the latter, the first line of the original. Also, if of special meter, or adapted to a particular tune, kindly indicate the same; and if a new tune, a copy of the tune should be sent.

As this request is made in the hope of rendering a useful service to the whole missionary body and especially to the church in China, I trust it will meet with a ready and wide response.

I am, yours, etc.,

J. C. GARRITT.

Address:

Care of 18 Peking Road, Shanghai.

RAMABAI AND THE FAMINE.

NANKING CHINA, }
January 15th, 1901. }

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just received a letter from Mr. G. S. Eddy, of Madras, India, enclosing a letter to him from Pandita Ramabai. The letters offer such a splendid illustration of the way in which the love of Christ binds the peoples of all lands into one that I think they will not fail to touch the heart of every missionary who reads them. Ramabai is the most remarkable native woman in India. Without

any resources other than her trust in God she now has 1,700 girls, whom she is supporting and training.

Yours faithfully,

F. S. BROCKMAN.

TIRAPUVANAM, SOUTH INDIA, }
December 20th, 1900. }

MY DEAR BROCKMAN: I enclose a draft for the equivalent of 1,000 rupees (=452 taels). Rupees 825 of it was sent me by our beloved native Christian Ramabai, of Poona, as an offering for China. I send the sum to you, asking you to put it where there is need. Miss Grace Newton's little massacred girls sent the money which touched Ramabai's heart. Will you also let me know if you can use money in China now?

His and yours,

G. S. EDDY.

MUKTI-KEDGAUM, INDIA, }
November 14th, 1900. }

DEAR FRIEND: The money from the dear Chinese Christian girls has been thankfully received. It seems too sacred to be applied in anything but the Lord's work. Our little church is praying for the dear Christians in China, and it wishes to send a little help to them. Kindly send the money to some missionary in China to be used to help the Chinese Christians in any way that may be thought proper. This gift from the church goes with many earnest prayers to God for the Chinese people.

With love in Christ,

Yours in His service,

RAMABAI.

Rs. 825-9-6. From the tithes of the Mukti school.

Our Book Table.

Western Mandarin, or the Spoken Language of Western China; with Syllabic and English Indexes. Compiled by Adam Grainger. China Inland Mission. Presbyterian Mission Press. Price \$5.00.

We heartily welcome Mr. Grainger's "Western Mandarin", published by the American Presbyterian Mission Press, and congratulate him on the thorough and very satisfactory way he has done his work. The need of such a hand-book has long been felt by students and missionaries in the west of China, and Mr. Grainger has met that need in a way that leaves little to be desired. "The work contains 3,786 characters, 112 duplicate characters, and 13,484 examples, including 401 proverbs. The examples have been taken in every case from the lips of the natives. No phrases of foreign origin—religious or otherwise—have been collected, as the student can easily obtain such from other sources." The above quotation from Mr. Grainger's Introduction gives in a few words the scope and subject matter of the book.

The examples given are arranged according to radicals, and in cases where the character for a word is known, the examples of the use of it can very readily be found. If, however, the student knows the sound of a word but not the character for it, there is an alphabetical index which gives the character, its primary meaning, and the page where the use of the word is illustrated. The list of words in common use, for which the Chinese have no character, we regard as particularly interesting and valuable. These are arranged alphabetically, and for the use of Chinese teachers Chinese characters of similar sound under the K'eo radical have been used to represent them. In addition to all this there is a list of

about 6,000 English words and the pages given for their Chinese equivalent. From the foregoing it will be understood that Mr. Grainger's "Western Mandarin" is not only a very comprehensive collection of current phrases and sentences, but is also a Chinese-English and English-Chinese dictionary.

One serious difficulty for students of Chinese is, that no professedly Mandarin book published by the Chinese contains only Mandarin as it is spoken. They all contain so many bookish phrases and literary forms of expression that the foreign student can never be sure, if he uses in speaking the words he meets with in his reading, that people will understand him. It is the same in dictionaries published to assist foreigners in their study of the Chinese language. These as a rule contain more literary than colloquial phrases. Even Stent's dictionary contains many words and phrases that would be quite unintelligible to the illiterate. But the student need have no such fear about the phrases and sentences in Mr. Grainger's book. He has given us Chinese as it is spoken by the people of the western provinces. The few expressions that might be termed literary, such as are found in the proverbs or in connection with law and official affairs, are still such as are frequently used, even by coolies on the road.

But not only will those who have recently commenced the study of Chinese find Western Mandarin very useful; we also who have been longer in the land might make profitable use of it. Most of us probably use a very limited vocabulary and understand many more words than we are in the habit of using. It would be well for us now

and then to read a few pages of Mr. Grainger's book and add some of the phrases we find there to our own stock of current expressions.

Mr. Grainger has given us the language as spoken in the west, but we have heard from men quite competent to give an opinion that "Western Mandarin" contains few expressions not current in Central, Northern, and North-eastern China. This confirms the opinion we have long held in reference to the good Mandarin spoken in Szchuan. In the matter of phraseology Mandarin differs little throughout fourteen provinces; the greatest variations are in pronunciation. And, in pronunciation, we are of opinion that Chinese, as pronounced in Chen-tu and Ch'ungking, prevails over a larger area than the pronunciation of Peking or Nanking.

For this reason, since the pronunciation of Szchuan prevails so widely and among so many people, we are sorry that Mr. Grainger in his Romanization of it has not been more phonetically consistent. We wish he had modified the China Inland Mission system more thoroughly. He has rightly discarded the

final *g* after *en* and *in*, put *ch* for *k* before *i* and *ü* and put *sh* for *hs*. We wish he had also put *ch* for *ts* before *i* and *ü* as we are pleased to notice Mr. Baller has done in his Analytical Chinese-English Dictionary just published. But Chinese orthography is a subject too deep and wide to be adequately discussed here. We will only say that while Western Mandarin in phraseology is more like the Mandarin of Nanking, in pronunciation it is more like the Mandarin of Peking. Besides the variations from Nanking pronunciation given above, if *ts* is put for *ch* before *a e o* and *u*, *s* for *sh* before *a e o* and *u* and *sh* for *s* before *i*, Chinese students who are interested in the matter will have a very fair idea of the pronunciation of the western provinces.

We have only to add that the work contains 800 pages, is well printed on excellent paper and strongly bound. When the next edition is published we hope Mr. Grainger will add a list of those Chinese characters contained in the book whose radicals are hard to recognize.

S. R. C.

Editorial Comment.

ALL the civilized world joins in the mourning for the death of England's greatest Queen. She has gone quickly, and people are wondering how the world will get on without her. She ruled so quietly, so unobtrusively, that it was sometimes thought she was lacking in force of character and strength of will. But as the results of her life came to be more fully known, doubt gave way to admiration, and few could be found now who would not say that she was not only good, but also wise and powerful. Her

dread of war and love of peace has led her to seek to preserve peace in all parts of her wide dominion, and for this reason, especially, the missionary body is under a great debt to her. Her benignant influence has been felt even in far away Cathay, and the righteousness of her rule has helped the work of missions in China not a little. We join in thanksgiving to God, who has given such a noble Queen, spared her so long, and permitted her to come to such a peaceful end. Take a map and go clear round

the world, marking in mourning the places over which the sceptre of Queen Victoria extended, and one is simply amazed at the number of countries, large and small, everywhere, that will go into sincere mourning for the loss of their sovereign. People of every color and every tongue and every religion will be found among them. Never before in the history of the world has there been a like spectacle.

• • •
FOR the purpose of binding the missionary body closer together, organizing better facilities for collecting missionary statistics, and rendering help in important junctures, as well as giving advice and counsel where needed, the China Missionary Alliance is being formed. We say, being formed, for not all the steps necessary to the consummation of what seems to be a very desirable organization, are yet completed. The great number of missionaries now in Shanghai has given a very fitting opportunity for taking the initial steps; and with a proper Executive Committee, there is good ground for hope that effective action will be the result. Our only fear is, that the organization being effected, Constitution and By-laws adopted, and a Committee appointed, they will wait for something to "turn up" instead of going to work to turn up something. Unless a salaried secretary is to be secured we scarcely see where the motive power is to come from that will make the organization efficient for the purposes for which it is instituted. However, we shall wait in hope, if not in confidence, and wish the new venture all success.

PROBABLY the missionary body in China has never been so belied and misrepresented as during the past few months. Before us, as we write, is a letter from one of the secretaries of one of the American missionary societies, in which he quotes a correspondent of an American paper as follows:—

"It is a singular fact that the only bloodthirsty communications received at the White House and the State Department on the China question, come from ministers of the gospel, especially from the missionaries. Forgetting the gentler teachings of Christ, they insist upon the application of the old Mosaic law in the punishment of the Chinese, an eye for an eye, a tooth for a tooth, and the utter destruction of the cities in which the wickedness has been committed"—and much more of the same sort, and even worse.

Now we suppose it is true that some missionaries who were in the siege in Peking, or who elsewhere passed through days and weeks of sufferings and torture too horrible to be described, and enough to turn their reason for the time being and leave them wrecks for the rest of their lives, may have given expression to strong sentiments about some of the guilty Chinese high in authority, like the Empress-Dowager, Yü Shen, and others, and some of them may have sent their communications to the State Department at Washington. But that the sentiment of the entire missionary body is thereby truly represented, or that the missionary body in China is moved by a vindictive spirit, we utterly disclaim, and no one who is intimate with the mis-

sionaries of China and acquainted with their spirit, would for a moment attribute to them such sentiments as those above ascribed to them.

It is true the missionaries have been free to express themselves as to what they thought wise and just under the circumstances, notably in the matter of the Resolutions, the substance of which was cabled to England and the United States: but in these we deny that there was a spirit of revenge. It was simply the expression of opinion of those who had seen most and knew best of what was going on as to what ought to be done. Because we are missionaries, are we to be debarred this right? With possibly one or two exceptions, we do not know of a missionary who has asked for the death of the Empress-Dowager. We have never heard a missionary who demanded the "lives of all the members of the Court and the wholesale slaughter of the officials of the government." And to attribute such sentiments to the missionary body, or even any considerable portion of them, is both unwarranted and extremely unjust, and will do the cause of missions no little harm.

Nor, so far as we are aware, is there any great diversity of opinion between the missionary and merchant body of China as to what is wise and just. It is possible that a *few* merchants (we are glad to say that we do not know of any) fearful that their business might be temporarily destroyed, and anxious for peace at any price, may have asked for a short-sighted and speedy settlement on any terms. But they do not represent the

body of business men in China any more than the few missionaries, mentioned by the newspaper correspondent, represent the missionary body.

* * *

JUST how to answer these charges, is a difficult question, or whether it is really worth while trying to answer them at all. The old proverb says that a lie will go round the world while truth is putting its boots on, and these false imputations travel exceedingly fast. And even if the charges could be once replied to, it would not be twenty-four hours before a fresh supply would be forthcoming. Many people, alas, have "itching ears" for just such kind of reports, and hence the papers are quite ready to publish them. Perhaps the new China Missionary Alliance, when once formed and in working order, will take up the matter and make representations that will have some effect. We submit the matter to their consideration.

* * *

WE would call attention to the communication of Mr. McGillivray, elsewhere, in which he proposes to keep a record, to be inserted in the RECORDER from time to time, of works undertaken, either in translating or otherwise, with a view to prevent two or more persons laboring, unwittingly, at the same task. We know that at least three persons were working at the revision of Stent at the same time, each unconscious of the work of the other, and the work of but one has so far been availed of. By communicating with Mr. McGillivray such unfortunate

duplications and triplications may be avoided and much valuable time saved.

THE arrangements for a permanent peace seem to be in a nebulous condition, but we trust they are going on better than they appear to the uninitiated. Doubtless the diplomats at Peking are doing all in their power,

and there is at least peace of a sort, and many of the missionaries are returning to their fields of labor; some of them at the invitation of the officials and others with their permission. Nearly everywhere they are welcomed back, and in some places where but a few months ago they were driven out with curses and threats.

Missionary News.

The Call to the Universal Day of Prayer for Students.

The General Committee of the World's Student Christian Federation at their meeting held in Versailles, France, in August, 1900, appointed Sunday, February 10th, 1901, as the Universal Day of Prayer for Students. The Committee which has appointed this day includes official representatives of the Christian student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, the United States, Canada, Australasia, South Africa, as well as Japan, India, Ceylon, China, and other mission lands, including 1,400 student societies, with a membership of 65,000 students and professors. During the past three years this day has been observed in over thirty different countries by Christian students and by people specially interested in the work of Christ among students.

To ensure the most fruitful use of the day the following points should be emphasized:—

(1). Let the Christian students of each university and college take advantage of this opportunity both by entering into the heritage of the prayers of Christians all over the world on behalf of students, and by putting forth wise, earnest effort; and let the day give a marked impetus to the work of Christ among students. It should be characterized, as in other years, by real spiritual awakenings.

(2). Wherever practicable let the Saturday preceding or the Monday following Sunday, February 10th, be devoted by the Christian students to special meetings and to personal dealing.

(3). The prayers of the church should be enlisted on behalf of the progress of Christ's kingdom among students. To

this end let the Call to Prayer, together with facts regarding the student movement, be printed in the religious papers. Let clergymen be requested to preach sermons in the interest of the spiritual welfare of students, and to call forth more prayer for students.

(4). Let the primary object of the day be borne in mind and realized: the promotion of intercession on behalf of students. The great need in all parts of the student world is that of a mighty manifestation of the power of the gospel of Jesus Christ. The Word of God and the history of the Church prove abundantly that such a work of the Holy Spirit is a direct result of definite, fervent, and believing prayer.

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman*,
Stockholm, Sweden.

JOHN R. MOTT, *General Secretary*,
3 West 29th Street, New York City.

December 1, 1900.

The above call to the Universal Day of Prayer for Students is sent out with the assurance that it will be read by all Christians in China, whether directly connected with institutions of learning or not, with a deep sense of the importance and privilege of performing the duty which it enjoins. The solemn events of the past year have taught that prayer is a mighty force.

There has been no day when the Church in China stood in such need of prayer as now, especially is there need for unceasing prayer on behalf of China's students. The de-

pleted ranks of the ministry should be recruited from among their number and yet the calls to worldliness are sure to be much intensified in the immediate future. With the new and enlarged opportunities are new and increased dangers.

The history of the year in the College Young Men's Christian Association of China offers much occasion for thanksgiving to God. The year has been marked by the most striking revivals of religion which the colleges have ever known. This was particularly true of some of the colleges in the north where the baptism of the Spirit was so soon followed by a baptism of fire.

The encouraging results in Shanghai which have followed the efforts to reach the large number of students who have already graduated from college and who are now in business pursuits in the city, and the coming of a secretary to Hong-kong, are distinct marks of progress in these two strategic centers.

The year has shown a decided advance over previous years in the number of students in association Bible classes. The number reported as observing the morning watch is five hundred and fifty-nine.

Substantial progress has been made in the development of the missionary spirit and effort. Two hundred and sixty students are reported as having definitely formed the purpose to give their whole lives to the work of spreading the gospel for the salvation of men.

And although our work in the north has been for the time almost wiped out, and some of our members have been called upon to witness to their faith with their lives, what greater cause could there be for thankfulness than that some of us have been counted worthy of fellowship in the sufferings of our Lord?

Let us thank God again that

those whom we have lost in the flesh have by their faithfulness and heroism left us an inheritance which will rest as a benediction upon all future generations of students. Let us thank God for the words of sympathy and love that have poured in upon us from Christians in every part of the world, bearing eloquent testimony to the oneness of all believers in Christ Jesus.

In addition to objects for intercession named in the call of the federation, we would ask a union of prayer.

(1). For the scattered and persecuted Christian students in the north that they may be given peace, and that what they have endured in the body may be rich in blessing to their souls.

(2). For the solution of the problem of how to reach China's immense number of students taking the government examinations.

(3). For the checking of the mercenary spirit among students which is so alarmingly prevalent.

(4). For the propagation and crystallization of the missionary spirit until every Christian student in the empire shall be fired with an unquenchable enthusiasm for the evangelization of China.

It is much to be regretted that the day necessarily selected by the Federation comes after many of our institutions have closed for the New Year holidays. Where this is the case it is hoped that each one will covenant to observe the day wherever he may be and that a special day, say the first Sunday after the opening of college in the New Year, may be set apart by the institution as a day of prayer.

On behalf of the National Committee of the College Young Men's Christian Association of China,

(Signed) A. P. PARKER, *Chairman*,
Shanghai.

F. S. BROCKMAN,
Acting General Secretary,
Nanking.

In Preparation.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the S. D. K., 380 Honan Road, who will do all they can to further their objects. D. MacGillivray has kindly promised to take charge of this department.

LIST.

Wylie's History of the Ref-ormation	...	Miss Howe.
Conversation of the West Series	...	W. G. Walshe.
A. B. C. of National Religion	...	W. A. Cornaby.
History of India (short)	...	T. Richard.
Mrs. Gatty's Parables from Nature	...	S. D. K.
Eighteen Christian Centuries	...	"
Spirit of Christ	...	"
Bushnell's Character of Jesus	...	"
History of the Sufferings of the Chinese Church, 1900.	...	"
Greatest Thing in the World	...	Dr. Goodrich.
Vinet's Pastoral Theology	...	J. C. Garritt.
List of Proper Names	...	J. E. Darroch.
Life of Moody	...	Mrs. Richard.
Life of Jefferson	...	Dr. Macklin.
Life of William the Silent	...	"
Social Statics	...	"

Mission Work in Hupeh and Honan.

A RIOT SETTLED.

On June the 14th of last year a serious riot occurred at Tsao-shih, a market town in the province of Hupeh, when the premises belonging to the London Mission were completely destroyed. The Rev. Henry Robertson and Dr. Edward Wills had been living and carrying on their work at the place in peace and quietness ever since the establishment of the mission. Until the morning of the 14th there was no sign of any trouble whatever. On that day a festival in honour of

the god of medicine was held at Tsao-shih, and an immense crowd from all the country round about gathered to witness it. The mob began the attack by howling and throwing stones into the compound. About mid-day the garden-gate was burst open and a terrific rush was made into the houses. Later on the buildings were set on fire and burned to the ground. Mr. Robertson was away at the time on a missionary survey; but Dr. Wills was present, and, for some hours, was in great danger. Seeing that the mob was bent on mischief he left the mission house and managed to find his way into the house of a friendly neighbour, and then took refuge in a large wicker basket. There he sat for three or four hours, while his enemies were searching for him, both inside and outside the house. At dusk, the mob having dispersed, he and his assistants made their way to the river and took a boat for Hankow, where they arrived in safety on the 17th.

The origin of the riot was a mystery at the time, and it has continued to be a mystery to this day. Whether it was the work of any one in particular, or caused by anything in particular, we cannot say. The Tien-men magistrate calls it a "causeless blast;" and I think he is not far off the mark. The storm rose suddenly and fell suddenly, and there has been a perfect calm ever since. But for the political situation the missionaries might have returned to Tsao-shih two months ago and carried on their work in peace.

On the 30th of November, Messrs. Bonsey, Robertson, Wills, and myself left Hankow for Tsao-shih, with the view of re-establishing the mission and settling the matter of compensation. On our way we called on the magistrate at the Tien-men city, and had a long talk with him about the riot and

the measures that should be adopted in order to secure the peace of the mission in the future. He received us with every demonstration of cordiality and respect. He sent his own chairs to take us from the boat to the yamên, and gave us a sumptuous feast. He spoke in the highest terms of Mr. Robertson and Dr. Wills, and said that they were held in the highest esteem by the people of Tsao-shih.

Having done full justice to the feast, we took our leave of the magistrate and directed our course towards Tsao-shih. We arrived at the place on Monday, the 10th of December, and were received by the gentry with much pomp and ceremony. The magistrate had arrived two days previously, and had done all in his power to make our visit a success. We had to sit down to many feasts, as they insisted on every conference beginning or ending with this demonstration of respect. The negotiations covered three days; all matters were discussed freely and fully on both sides, and everything was settled in such a way as to give satisfaction to both parties. There was no difficulty about the re-establishment of the mission. All the gentry spoke very highly of the two missionaries, and exonerated them of all blame in the matter of the June riot. They expressed themselves as highly pleased to see them back at Tsao-shih, and promised to protect them in the future and do all in their power to further the interests of the mission. Of their willingness to help on the work, they gave several proofs before we left. We were anxious to purchase a house in one of the principal thoroughfares for daily preaching, and this we managed to do without the least difficulty, on account of their approval and hearty co-operation.

The question of indemnity was not so easily settled. The gentry

had fixed on a ridiculously low sum. The sum fixed on by the magistrate was more reasonable. But both sums were out of the question, and it took us a long time to fix on the right figures. After much explanation and discussion, however, a sum was fixed on which appeared to be fair to both parties. We may have yielded a little too much; but we thought the moral gain secured by yielding would more than counterbalance the monetary loss. Both the magistrate and the gentry seemed thoroughly pleased with the final arrangement. I am convinced that matters have been so settled that there will be no further trouble at Tsao-shih, or anywhere else in that part of the country.

As to the people of Tsao-shih, they were all we could desire in their behaviour towards us. We moved among them freely in every direction; but we never saw a black look, nor heard an angry word from anyone. The people were evidently glad to see the missionaries once more and have them back in their midst. We left the place, feeling assured that we had the confidence and good-will of the magistrate, gentry, and people; in saying we, I mean Mr. Bonsey and myself. As for Mr. Robertson and Dr. Wills, they went to stay, and they have been there ever since, carrying on their work with the utmost freedom and in the enjoyment of perfect peace.

Our interview with the Christians on the journey was very pleasant. They were overjoyed to see us, and we were equally glad to see them. We had several services with them at Tsao-shih and elsewhere, and were delighted to see them so strong and so happy in spite of the many trials through which they had passed. All the converts in that region have remained firm all through this period of trial. We were told at all the mission stations we visited that

there had been no defections last year. There had been some the previous year, but none last year.

We were greatly pleased with the respectful bearing of the people everywhere. It is wonderful how things have quieted down after so great a storm. Not only did we find the journey possible, but enjoyable. The people have never been better; I doubt if they have ever been so good. Tsao-shih is more than 100 English miles distant from Hankow. We made it a point to go on shore at most of the market towns we passed in order to test the temper of the people. We preached at several places as we used to do in days gone by, and the conclusion to which we came was this, namely, that the troubles of the year had not turned the hearts of the people against us, but the reverse. So far from being prejudicial to the best interests of the missionary work in these parts, they will, we are convinced, work in the exactly opposite direction.

I am glad to be able to add that our Honan difficulties were satisfactorily arranged on Saturday last, 5th instant. We had in the Heng-chou prefecture about thirty places of worship before the riot in July last. They were all, without a single exception, destroyed in that riot. It is my hope to see them all rebuilt before the close of this year. Taotai

Tsai was sent by the Honan Governor to negotiate with us. We found him eminently reasonable, and had no difficulty whatever in our attempts to arrive at a satisfactory settlement.

Before closing this letter I should like to refer to the great service rendered to my mission and all the British missions in Central China by Mr. E. H. Fraser, H. B. M.'s representative at Hankow, during the crisis through which we have just passed. It would be impossible for me to express in words my deep sense of personal indebtedness to him. But I am not the only one who is thus indebted to him. Every British subject in Central China is deeply indebted to him for the peace and safety we enjoyed in the midst of the perils of the past year. He has proved himself to be the man for the time and the place, and most richly does he deserve the honour just bestowed upon him. I must say, however, that it appears to me to be but a very slight recognition for the great and signal service rendered by him to his government at this crisis. It is to be hoped that this is only the beginning of good things, and that the higher honour is only a question of time, and a very short time.

I am, etc.,

GRIFFITH JOHN.

HANKOW,

—*North-China Daily News.*

Missionary Journal.

MARRIAGES.

- At Shanghai, January 1st, G. F. ROW and Miss E. CLARK, C. I. M.
At Hankow, January 2nd, J. B. MARTIN and Miss H. M. HOOPER, C. I. M.
At Hongkong, January 5th, Mr. W. H. GELLER, L. M. S., Hiao-kan, to MABEL LOVE NEAL, L. M. S., Canton.
At Shanghai, January 25th, A. W. DAVIDSON, F. F. M. A., and HENRIETTA SIMMONDS.

BIRTHS.

- At Great Yarmouth, November 24th, the wife of WILLIAM ANDREWS, C. M. S., Sin-tu, West China Mission, of a son.
In England, December 10th, the wife of Dr. J. NORMAN CASE, Wei-hai-wei, of a daughter.
At Seoul, Korea, December 13th, the wife of Rev. T. L. BLALOCK, G. M., Tai-an, of a son.

At Shanghai, January 1st, the wife of JOHN C. FERGUSON, Nan-yang College, of a son.

At Shanghai, January 6th, the wife of M. B. BIRREL, C. M. A. (late of Wuhu), of a daughter.

At Shanghai, January 10th, the wife of RICHARD J. GOULD, late of Kinkiang, of a daughter (Lillias Ethel).

At Junction City, Kansas, U. S. A., January 28th, the wife of CHARLES THOMSON, C. I. M., of a daughter (Margaret N.).

At Shanghai, January 29th, the wife of R. B. WHITTLESEY, C. I. M., of a son (Frederick Rendall).

DEATHS.

At Edinburgh, Scotland, December 4th, MARGARET FALCONER, beloved wife of Dr J. F. McPHUN, E. P. M., Wuking fu, Swatow.

At Shanghai, January 5th, Miss ROSA L. LLOYD, C. M. S., West China Mission.

ARRIVALS.

At Shanghai, January 16th, Dr. A. PECK, A. B. C. F. M. (returned), for

Peking; Dr. E. L. BLISS, A. B. C. F. M. (returned) for Foochow.

At Shanghai, January 23rd, Mr. H. W. FROST, C. I. M., from Canada; Rev. HARRY R. CALDWELL, M. E. M., Foochow; Rev. E. C. LONGDEN (returned); Rev. F. G. HENKE and Dr. M. R. CHARLES, for M. E., Central China Mission.

DEPARTURES.

FROM Shanghai, December 31st, Ven. Arch. and Mrs. WOLFE, Miss WOLFE, C. M. S., Foochow, for England.

FROM Shanghai, January 5th, C. H. and Mrs. GREEN and child, Miss GREGG, M. L. and Mrs. GRIFFITH and child, C. I. M., for England.

FROM Shanghai, January 14th, W. H. and Mrs. WARREN, C. I. M., for England.

FROM Shanghai, January 16th, Mr. and Mrs. E. D. CHAPIN, C. and M. A., Ch'ang-teh-fu, for U. S. A.

FROM Shanghai, January 19th, G. F. C. DOBSON, M. A., C. I. M., for England.

FROM Shanghai, January 28th, Miss LITTLER, C. I. M., for England.

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Report of Nanchang District. Rev. D. W. Nichols.

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Animus. January.

Central China Christian. December-January.

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